THE STUDY OF THE ENGLISH BIBLE

LOUIS MATTHEWS SWEET

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BY

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To

WILBERT WEBSTER WHITE, Ph.D., D.D.,

Pioneer and Master

in the

Study and Teaching of the English Bible

THIS BOOK, WRITTEN IN FURTHERANCE OF THE CAUSE TO WHICH HIS LIFE IS DEVOTED, IS AFFECTIONATELY DEDICATED.

"This light that strikes his eye-ball is not light,
This air that smites his forehead is not air,
But vision."

PREFACE

The following pages embody the results of an earnest attempt to apply the elementary principles of the study-process as ordinarily understood to the English Bible. The book is nothing more and nothing else than this. The explanation and justification of a discussion so rigidly confined to the sphere of method, are to be sought in the peculiar situation in which we find ourselves. In view of this situation it is offered without misgiving or apology.

It is generally conceded that we have fallen upon evil days as regards the popular knowledge and use of the Bible. In many respects our greatest book is as much lost to the people as in the days preceding the discovery of the "book of the law" in the reign of Josiah.

The most serious element in this painful situation is that it is really without excuse. The progressive loss of popular interest in the Bible has proceeded coincidently with general advance in popular education, and, specifically, in Biblical Science. It has

gone on in the face of the fact that a trained body of specialists, impressive both in numbers and personnel, exists among us whose task it is to teach the Bible. It has gone on in spite of the fact that the Bible is humanity's chief literary asset and the most interesting book in the world. It is the firm conviction of the writer, based upon observation and experience, that the conspicuous and lamentable failure to keep the Bible in its rightful place is due, primarily, to a wrong method of studying and teaching it.

On the one hand what is known as "scholarship" has considered the English Bible beneath its notice and has consequently lost its way in details of learning which have not been rightly correlated to the mastery and presentation of the Bible as a whole and in its wholeness, which are the only conditions of effectiveness.

On the other hand, students and teachers of the English Bible have too much neglected the necessity of acquiring an exact and scientific method and applying it with industry and precision to their abundant materials. Hence scholars and popular teachers have worked at cross-purposes

with each other, while both classes alike have failed to grasp the fundamental truth that details of information, however interesting to the specialist, remain mere fragments until they are seen in relationship and that *the field of popular interest is always occupied by the larger unities of related facts.* This conviction, that the tap-root of our troubles, which are both intellectual and spiritual, is an inefficient method of dealing with the Bible, is so deeply fixed in the mind of the writer, that, in the present work, every consideration has been sacrificed, often at the cost of no little self-denial, to the exposition of method.

If in any way this discussion shall contribute to the establishment of a better method, and aid in the great work, to which many hands more skilful must contribute, of placing the study of the English Bible where it belongs in the estimation of those who are entrusted with the responsibility of teaching the coming generations, the purpose of its writing will be fully realized.

Finis opus coronat.

LOUIS MATTHEWS SWEET.

March 9, 1914.

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THE STUDY OF THE ENGLISH BIBLE

I

STUDY AND THE BIBLE

This book aspires to perform nothing more than the minor and humbly useful function of a gateway. It invites to a look beyond itself, to a goal of awakened interest, as a gateway, rightly placed and modestly adorned, proclaims not its own beauty, but the beauty of orchard, lawn or mansion which it makes accessible. We desire to proclaim at the outset—to sing, so to speak —the importance, value and perennial charm of Bible study. It ought not to be difficult to win adherents to a form of activity so demonstrably attractive, but it is not so easy as it seems. The trouble is, not that there is not a charming demesne within the gate, but that the passerby often positively declines to be allured. The word "study" itself is so forbidding that he cannot so much as imagine anything of satisfaction connected with it. Study is work, and the human race has developed a ten-

dency which has become inveterate, to seek the joys of life apart from the sphere of work.

"Surely, surely slumber is more sweet than toil, the shore
Than labor in the deep mid-ocean, wind and wave and oar."

This is not the voice of life or of truth but of delusion and a poisonous drug. The finest flavors of life are tasted only by the workers, and by them in the very act and energy of toil. To work is to live and to rejoice in living.

What I wish at this point to assert with unequivocal plainness of speech is that, while there is zest in all honest labor, there is a peculiar delight in that form of labor which is ordinarily termed "study." I venture this challenge—to arrest and turn the feet of the passer-by toward that which this book attempts to introduce: Of all human occupations, vocations, avocations and recreations included in the survey, the most compelling and controlling in the intensity and permanency of its fascination is study. No one who has been seized in the grip of the felt delight of intense and pro-

longed mental application has ever won free from it.

There are, to be sure, preliminary difficulties to be overcome, innate laxities of mind and will to be hardened by self-discipline into habits of sustained and persistent industry, uninteresting elementary drudgeries, sometimes prolonged, to be endured, which make the early years of study thorny to the most—but when the necessary habits are actually formed, and these inescapable preliminaries are mastered and out of the way, then the constant increase of mastery brings as constant increase of zest and joy in learning. It is a paradox, but also an undoubted fact, that study is the most difficult and most delightful of all human activities.

One other urgent note would I add to this call to the passer-by to look within the gate—that, of all study, the most delightful is the study of the Bible. "Oh!" you say at once, "here is the voice of the special pleader urging his favorite occupation upon us." Undoubtedly, but is it not worth while to ask why one is a special pleader? He has done other work than study, full

enough to know the zest of it; and other study than that of the Bible—hence, his feeling about the preëminent charm of Bible study has not been arrived at without comparison. "I have believed, therefore have I spoken." At any rate, waiving for a time the question of superlatives, let us guide the student past a preliminary obstacle, often fatal to advance in this direction, by pointing out the fact, that what the Bible has to give in the way of interest and inspiration, it offers only to one who is willing to work. The exposition of this fact will carry us at once into the midst of our subject, and will suggest many things which we shall wish to study through together.

There are, broadly speaking, with reference to the Bible, two states of mind, that of fascinated enthusiasm, and, in contrast, that of unawakened indifference. These two states of mind may be otherwise designated, without appreciable shifting of the boundaries already set up, as belonging respectively to those who have *studied* the Bible and those who have *not*. It is evident that the distinction between the inter-

ested and the uninterested, running down to its root in study or the lack of it, has a wide application to subjects other than the Bible. The popular notion is that study is the result of interest. There is undoubted truth in this opinion. It is one of the high privileges of the teacher's office to awaken interest and thus stimulate to study. It often happens that a truly inspiring teacher, in one brief session, may open to a student the meaning and charm of poetry, of art, or of science, and thus kindle an interest which furnishes the motive for lifelong study. It is also true, and the truth is of immense practical importance, that interest is the outgrowth of study. Many have become vitally interested in subjects which they have been compelled, by necessity of one kind or another, to investigate. Our educational system is based upon the idea that even enforced study has an inherent tendency to awaken interest. We expect it to lead on to the free and untrammeled choice of student life because of its interest and charm. Often the undertaking fails, perhaps because it has not fairly been tried, but often it does not.

Moreover, in a broad sense, men are interested in what they know about, even when the knowledge has been forced upon them. Phillips Brooks has said: "It is always strange to us to find people entirely ignorant of what makes the whole interest of our own life." ("Sermons," ed. 1893, Vol. II, p. 217.) It is, however, just as strange to find people interested in what concerns us not. A so-called "bore" is often not a man who is innately and congenitally dull and stupid, but simply one who insists upon talking about subjects in which he is interested and we are not. It is fatally easy to become a bore on such terms, if we talk at all. But if we ask the question, why do men become interested in such unaccountable things (and any library list will furnish an illuminating commentary on the variety of human interests) a widely applicable answer is that circumstances have compelled a study which has conformed the mind to specific tendencies and started definite and permanent currents of interest.

One may also say, without fear of contradiction, that absorbing intellectual in-

terest in any of the deeper and higher concerns of human life is absolutely conditioned upon laborious processes of study. I question whether any one was ever interested in literature, in any department of science, or in any form of art, except at the cost of prolonged application, often set grievously against the grain of inclination. The most cherished interests of life to those who are acquainted with them are thus hedged and barricaded with difficulties to test the temper of all candidates for participation in them. In this secondary and accommodated sense it is true that the Kingdom of Heaven suffereth violence and the violent take it by force.

These remarks are peculiarly applicable to the Bible for the reason that the Bible does not disclose its significance or uncover its beauties to the merely casual reader. One need not depreciate the "fascination of the book," nor be unmindful of the high estimate placed upon the Bible, as literature by those competent to judge, in order to be convinced that it is not the book for the literary saunterer. The Bible is preeminently a book which demands and

repays study. Like all great literature, it is, in essence, timeless and universal, but, in form, it is ancient and Oriental. This means that for us its treasures of thought and expression are concealed beneath a crust of strangeness. The gold must be mined and beaten from the rock. It is so rich and abundant in the raw materials of art that it has become the very golden heart of more than one great literature; but these riches are, for the most part, hidden from those who merely read. Its finest allusions, its most surprising and appealing felicities of expression, its most delicate shades of meaning are, oftentimes, concealed in an ancient and forgotten custom, an unfamiliar fact of Oriental geography, or a figure of speech belonging to another age and civilization than our own. Once understood, such an allusion becomes a thing of beauty and a joy forever; unknown, it is simply a rough obstacle against which the mind stumbles and bruises itself.

Another fact: the Bible, as various and complex as it is, covering a full millennium in its literary history, and representing many contrasted phases of personal and

national history, finds its center in its pervading spiritual character. It is so preeminently religious throughout that it is naturally "caviare" to the unspiritual mind. It is doubtful, therefore, whether the Bible, considered solely as literature, appealing to refined taste and easily stirred superficial interests, is suited permanently to hold its own. It will be read in proportion as it is studied.

I shall adduce, finally, in support of this contention, which will probably seem to many both dangerous and illogical, two considerations which, on the surface, appear to point to an opposite conclusion. What of the many who, without critical apparatus or approved methods of study, have found delight in reading the Bible? The answer is not difficult. These *are* students of the Book. There is no hard and fast line between "reading" and "studying." Persistent reading and re-reading, alert and eager quest for light and truth which continually brings forth new meanings from familiar words, is study in the highest sense. No great book can be studied with the intellect alone, and no critical apparatus nor

acquired aptitude of mind is a substitute for that genuine heart-interest which impels to persistent and unflagging search for fresh and vital apprehensions. It is indeed wonderful, often, to see what clear and comprehensive—one had almost said "scientific"—grasp of the Bible, as a whole and in its general truth and meaning, many an untrained mind has gained under the sway of this spiritual motive. The heart oftentimes makes the student.

But, granting this, what is to be made of the class of unspiritual students of the Bible? Undoubtedly, there has been a considerable class of lifelong, eager, tireless Bible students who could not be called, by any stretch of the mantle of charity, spiritually minded. They are students pure and simple, and their work has been motived solely, so far as one can judge from their own testimony, by the intellectual interest. What does this fact mean? Merely this, that the Bible as an object of study is of compelling interest even to those who do not regard it as a book of the heart, or of the religious life. The simple fact of the matter is that the Bible is so great on all

its sides and in all of its dimensions, in the stimulus it affords to the imagination, as well as the comfort it speaks to the soul; in the problems it presents to the intellect, as well as the answers it speaks to the heart, as to make it to one who is willing to study with patience and persistence an unfailing mental stimulus. We may, therefore, unhesitatingly class the Bible with those great books of the world which require study adequately to be appreciated. In planning to deal with the Bible we gird ourselves for a task.

We ought, first of all, to gain some insight into the process of study as such. In order to do this, it is necessary, even at the risk of being tedious and unpleasantly elementary, to identify and distinguish the separate elements which enter into it.

In all study, there are three primary and indispensable movements of the mind. To these three a fourth is added in certain cases where it is appropriate and admissible.

1. The first of these movements is a general survey for purposes of identification. A certain amount of general information is the necessary preliminary to all specific and

thorough study. Every scientific treatise begins with definition, which is an identification of the subject by marking out its limits. I take up a book at random as it lies on my desk, and read as the first sentence of the actual treatise: "Metaphysics is the science of being." (Snowden—"The World a Spiritual System," p. 1.) In this way an author attempts to make it perfectly clear to us just exactly what he is to discuss. But notice, he cannot define so closely as not to make requisition upon knowledge, in his readers, which he does not pause to impart. Thus, in his several pages of definition, Dr. Snowden does not anywhere specifically define "being" except by the substitution of the term "reality" (p. 3) for it, and a little later, the partial identification of the term "reality" with the term "world" (p. 20). He therefore takes for granted our general knowledge of what is ordinarily meant by the terms "being," "reality," "world," "science."

A writer must necessarily leave some matters to which he refers unexplained, else his treatise would never end. In every field of study a sweeping glance which

identifies the subject in a general way precedes all more specific and minute attention. A geographical description begins with the name, the location, and the boundaries of the country which is to be studied. An historical discussion must specify the country and the period which are to be treated. The famous sentence with which Macaulay begins his history is an illustration in point: "I purpose to write the history of England from the accession of King James the Second down to a time which is within the memory of men still living." This is nothing more than definition, the marking out of a field to be entered and studied in detail.

Many searching and preliminary questions might here be suggested but are passed over in order to give point and emphasis to one single consideration of primary importance. No student can fail to observe that the Bible is one of the world's *great* facts, a manifold and complex reality which may be viewed from many angles and studied on many sides. It is the part of wisdom, therefore, not to allow one's prepossessions to harden into cramping and blinding prejudices, but to approach the Bible with the fixed deter-

mination to see it as it is and to let it *tell its own story.* Seldom, indeed, does it get the chance to do this, but how surprisingly does it work its magic when once it is thus set free. How evidently absurd our prejudgments often are. How absurd, for example, inasmuch as the Bible is undoubtedly one of the "sacred books of the East," for me to determine that it is this and nothing more. It may be a *unique* sacred book, and if so, I ought to know it.

On the other hand, even though I am sure that it is God's Book, need I ignore or belittle the fact that it may also be man's Book, and that, since men spake as they were moved by the Holy Ghost, the revelation given through them may vary with the capacity of the inspired, and may grow from less to greater, and from greater to greatest, along the highway of divinely inspired progress? These alternatives are at least possible. Let the student approach the Scriptures with a sheaf of honest questions and interrogate the Bible itself, and never fear that honest answers will not be given. Any one of the questions enumerated above would form a line of special

study of the Bible itself. What is the place of the Bible among the "sacred books of the East"; among other Hebrew and Christian books? Did chance or Providence draw the line of canonicity around the sacred volume? All these questions, the Bible itself, if allowed the chance, will answer in no uncertain way. These questions do not belong exclusively to the realm of special scholarship, inasmuch as the chief factor in answering any one of them is the witness of the Bible to itself, which witness is within the reach of every thoughtful and persistent student.

2. The second movement in study is analysis. The student who, at first, has nothing at his disposal except the most general of notions as to the limits and confines of his subject, and the nature of the facts which make it up, must undertake the task of distinguishing details, in order to the recognition of specific facts. The analytical survey of the Bible as it is ordinarily printed gives us these apparently commonplace, but really significant items: It consists of two large divisions called "Testaments," and sixty-six smaller divisions called

"Books." The books are divided into "chapters," and the chapters into "verses." It is at once evident that the last two divisions are not essential items of structure, but are artificial, due to the use of Scripture as a book of reference. Underneath these divisions we find the ordinary grammatical divisions of paragraphs and sentences, while at the bottom of the entire structure, as ultimate factors of its constitution, are words.

We have, therefore, as the result of a superficial analysis, these subjects of special study, two groups of books, paragraphs, sentences, words. A closer analysis at once discloses that, in addition to this grammatical structure, which is common to all parts of the Bible, there are clearly recognized forms of literary structure, prose and poetry, songs, stories, orations, letters, dramas, histories, biographies, indeed, all the forms and modes of composition known to literature. Combining the results of this twofold analysis, we have the following formal subjects of study: Books; structure, both grammatical and literary, which in-

cludes incorporated documents and sources; words.

It is, of course, manifest that such an analytical partition does not afford a system of mutually exclusive subjects for study. One cannot study a book, for example, without regard to its literary and grammatical structure, or without careful study of its characteristic words and phrases. On the other hand, words cannot be studied thoroughly apart from their uses in sentences, paragraphs, and books. But book study differs from other study in that the focus of its attention is the book as a concrete entity. Whatever attention is paid to words, or paragraphs, or other details of formation, is for the purpose of exhibiting and illustrating the character and quality of the book as such. In word study, individual words, their derivation, their language connections, and the phrases of meaning through which they have passed in the history of the language to which they belong, occupy the attention.

In structural study, again, the center of attention is shifted to the organic units into which words are built up in the expression

of thought. These units are: First, grammatical, that is, sentences which express single thoughts; paragraphs, which are connected series of thoughts on a single theme; and, second, literary, the specific and conventionally established modes of expression which the human mind has framed for itself as being appropriate to certain classes of ideas and emotions.

It will be seen, therefore, that the clue for the student here is the *idea*, the single idea expressed in the sentence or line; the train or movement of ideas as sentence follows sentence, and line is added to line; the expression of a theme as the thought reaches a relative stage of completion in the paragraph, poem, or narrative.

3. This statement leads us to the third movement of the mind in study, which is synthesis, the recognition and building up of unities. Analysis, applied to literature, and consistently carried out, leaves one in the presence of the disparted members of the grammatical and literary structure, the separate word forms which are the raw materials—the nails and lumber of the mind. But just as soon as one begins to deal with

wholes of thought, in structural study, he has begun the upward movement in the ascending scale of unities. From words we pass to sentences in which words are combined, to paragraphs in which sentences are combined, to books, and finally to the Bible as a whole. This is a book of books, in which all upward lines along the unities ultimately converge.

Mastery of the Bible would be the recovery, by analysis, through synthesis, of the whole Bible, which, at the beginning of study, is but vaguely recognized, in outline or profile, as an object seen at a distance in the landscape of the mind, but is now illumined and thrown into heightened relief by new knowledge of its component parts and new grasp of its significance as a whole. The steady and progressive advance through details to a new and organized unity of grasp is the ideal course of study. To the accomplishment of this task the earnest student should set himself.

4. The advance to more and more comprehensive unities may issue in a *thesis;* that is, a generalization which embraces all the facts which have been surveyed. For exam-

ple, the statement, that bodies in space attract each other directly as the masses and inversely as the squares of the distances, is a thesis. It is an ultimate expression of the significance of a vast number of related facts. This is the final outcome of any given process of study, and is not always possible. In strict logic one should delay in laying down theses until the process of study is complete. But actually the process of study is never complete, and the mind of man can hardly hope to canvass all the facts, even in one restricted field; moreover, the mind is greatly aided in study by anticipatory generalizations (hypotheses), the truth of which is put to the test in investigations. Many generalizations are matters of faith, based, to be sure, upon experiment and observation, but applied to vast ranges of facts which lie beyond the reach of experiment. Each stage of advancing study may be expected to contribute general results, which, in turn, will lead one to more advanced conditions of mastery. By this process of sifting and summarizing facts, knowledge leads to true insight, and the resultant insight leads to

greater and more perfectly organized knowledge.

The mastery of the Bible in any final and absolute sense is an impossible goal, inasmuch as, in its narrowest dimensions, it is too vast for the compass of any human life; but it is of the utmost practical moment to keep the conception of ultimate mastery of the Bible, as a whole, as an *ideal* whose steady flame lights every step of our way.

And it is to be remembered that, since the Bible is a book which is also a body of literature, the pathway to mastery lies through the plain meaning of the letter. It is not in this sense that the letter killeth, but the spirit maketh alive. Doubtless it is fatal to *stay* in the letter, but *go through* the letter we must, for, whatever ranges of spiritual meaning, accessible only to those led and taught of the Spirit, there may be, they lie behind and within the written Book. This Book must be mastered formally before it can be mastered ideally. It is necessary to tarry, at least for a time, in the House of Interpreter, on the way to the City Celestial. This being true, the *structure* of the Bible, as a book, the literary expression

of a given group of related ideas, is a key to the meaning of it. The treasure is locked in a casket of human words, and the nature of the casket determines the method of unlocking it. By an orderly and persistent process of acquiring the meaning of words, of literary forms, figures, and expressions, so far as the intellect goes, and in the measure of our time, nothing of essential moment can escape us. In these obvious facts of structure, the outline of a progressive method of study, into which the results of a lifetime of earnest work may be gathered and kept, is securely framed and imbedded. These dictate and constitute the one natural and inevitable method of study.

II

ORGANIZATION OF THE STUDENT LIFE.

In the preceding chapter we have outlined a plan of study which, if followed out, must sooner or later bring the mind into contact with the objective body of facts which we call the Bible.

The persistent study of books will finally carry one through the entire sixty-six. The study of words, seriatim, will one day make our catalogue relatively complete. So is it with poems, groups of books, historical periods. The number of these is not infinite. In the course of time they can be gone over. The extent of the field of study is definite and ascertainable. On the other hand, intensively, the Bible cannot be thus meted out and bounded. Exhaustive study of any portion of it, to say nothing of the whole, touches upon the infinite.

Indeed, it is doubtful whether we know the meaning of exhaustive study in any field, or have any right to use the word as descriptive of our human endeavors. I

have read of a group of English scientists who formed the project of studying "exhaustively" a square yard of turf. The undertaking was finally abandoned because of its unmanageable magnitude.

It is a commonplace but also a great truth that "art is long and time is fleeting." The study of the Bible in any adequate sense, which contemplates any accurate and balanced relationship between range and depth of study, calls not only for lifelong consecration, but for intelligent and thoughtful planning. Herein lies the theme for our discussion in the present section. The problem is, how to fit such a plan of study into the scheme of a busy and active life, with its absorbing details and its minute subdivision of time.

The fatal flaw in most plans and methods of work is that they are not carried out. What elaborate and scientific schemes for amassing wealth, in the shape of facts, have I not seen go to ruin, not because they were unworkable, but because they were not worked! A method of study is only a guide to work. After the plan is made, the work remains to be done.

It would seem not inappropriate here to point out that plans of study usually go awry because they are not definitely and organically related to the program of life as a whole. That there is something wrong with the intellectual life of the average teacher, religious and otherwise, no one who is at all conversant with the facts can possibly doubt. This is unhappily true in a great measure of the academic teaching force as well as of men in the pastorate and of laymen whose duty and privilege it is to teach. I have been told, by a leading teacher with a wide clerical acquaintance, that the graduates of that particular institution who are really "doing anything" in an intellectual way form an almost negligible minority. An unusually intelligent layman, a teacher in the Sunday school, said to me not long ago: "I have not read a book in I do not know when." It is a practically universal fact that the majority of men who are engaged in the active work of Christian leadership, both as clerical and lay workers, are living on the accumulation of student days and openly lament the decay of their student life.

What is the difficulty? It is not that these men do not, in the aggregate, read and study a great deal. The great lack in the lives of most teachers and religious workers who ought to be students is a comprehensive plan of study which unifies the student life. Vast stores of valuable energy are wasted in sporadic and desultory study which lacks unity, consecutiveness, and progressive value. How many public men of our acquaintance are marked men as knowing some subject thoroughly and well? How many men among these same supposed leaders of thought are able at call to dip from their accumulated stores a really effective address on any book or passage of Scripture? As a matter of fact, many, if not most, of these leaders and teachers would have to confess that men of the Bible, as they are supposed to be, they do not know it and do not know how to deal with it in effective exposition. In a multitude of cases their only salvation as public speakers is to get away from any chosen passage as soon as possible into the vague, safe region of pious generalities. May I also say, by way of emphasis, that these are

not random remarks, but are the essential distillation of many actual personal confessions.

The difficulty is not, as many allege, the lack of time; it is the lack of coördination in the use of time. This failure is evident even in the lives of men whose opportunity and leisure for study are great. The late President Harper of Chicago University has said: "It is probable that the time of the summer vacation is largely wasted by from sixty to seventy per cent of the teachers in our colleges and universities." ("Trend in Higher Education," p. 90.) He continues: "The long summer vacation is in the case of teachers intended, not for rest, but for work, and yet it may fairly be said that the percentage I have named utterly waste it, so far as any tangible results are concerned" (ibid., p. 91).

If the pastor or parish worker is inclined to retort that no such long vacation is at his disposal, he is to be reminded that he has the advantage of the teacher, who works on a regular schedule of hours, in having or in being able to have his mornings at his disposal. There is time enough for all neces-

sary work if it is only used. There is no lack of examples either in literature, art, or industry to show what vast results may be accomplished in the combination of minute increments of labor with a comprehensive plan. Brick by brick the great building is constructed; letter by letter the great book is written; just as in nature, cell by cell, the great tree grows.

Men habitually waste more time than would really be needed for a noble life work in the acquisition and expression of knowledge if only the uncounted odds and ends of time were saved and used. The maker of mosaics may build his wonderful pictures out of the fragments of material cast to the void by other workers.

Waste of time and effort in the brief life of a student and teacher is monstrous and appalling. It ought not to be and it need not be. All that is necessary is to put our intelligence at work upon the task of organizing life as a whole. Every day which is related to other days in a scheme of living which binds all together and brings them to a focus upon a foreseen purpose has a double value, that which belongs to itself

and that which it gains from the others. Every bit of work which is part of a continuous process moving toward a foreseen end to which many items contribute gains the same enhancement of value by incorporation into that which is great enough to lend greatness to all its parts. A pillar in a temple is not merely a pillar; it is a part of the temple.

Now, to do this kind of work, in such a way that proportion, in the breadth and depth of the work done, and orderly progression are maintained, calls for the definite organization of the student life so that every moment of industry may contribute to the foreseen issue and result of it as a whole. Why should not an intelligent man, with important work on his hands, plan his life, as an architect plans a building, in such a way that every spadeful of earth which is turned, every stone which is cut, every beam which is shaped, fits into its place and contributes to the result?

A building is not a fortuitous jumble of parts standing out of relationship, but an orderly construction which embodies in its *unified complexity* a great group of ideas.

The relationship of the parts gives them enhanced meaning through the idea which jointly, not singly, they express.

A life lived in the fufilment of a plan, unified in the pursuance of a purpose, is not a calendar of days, each one of which disappears as the next takes its place. It is not a list of unrelated acts. It is a great edifice into which the days and the acts of life are built and in which they remain.

1. The first necessity in the process of unifying life is to organize it on general lines so as to escape the tyranny of specific tasks. The meaning of this possibly somewhat obscure statement is this: Many preachers and teachers of undoubted power are hopelessly desultory and aimless in their work because they are always absorbed in unrelated specific tasks. They never study in the organized and continuous way which produces results, because they are helpless captives of the passing moment. They are always preparing for next Sunday's sermon or next Wednesday's address. There is no time in such a system for orderly and progressive mastery of any great subjects, simply because life is lived, intellectually,

from hand to mouth in a constant and unsuccessful attempt to get beyond the pressure of stated or occasional duties. Progressive impoverishment and ultimate mental bankruptcy are the Nemesis of this method.

When a man, who, by every implication of his professional position, is pledged to a life of study, does no continuous study, masters no department of knowledge, has nothing in possession except unrelated items of superficial information, he is a contradiction, and his defeat and downfall are certain. Such a career is inevitable to the man who spends his study time in the fragmentary studies which are directed toward preparation for immediate and pressing public obligations.

The first step therefore in his emancipation is to fence off and keep sacred to *constructive general work*, irrespective of immediate obligations, a portion of time. On the basis of personal experience I am prepared to say that, in the long run, any man will preach better and teach better who will give three-fourths of his study time to this general, continuous, cumula-

tive work which has absolutely no foreseen bearing upon his next public appearance.

It will take courage to cut loose from the old method—but the outcome is not in doubt. Out of a full mind, enriched by increasingly wide cultural studies, one will speak with undreamed-of freedom and power. Great sermons and addresses are always dipped from the full current of a mind fed to the overflow by contributory streams flowing out of many hours of continuous study life. The preparation of the man is the best preparation for the occasion.

2. A second element in this organization of student life for the Christian worker is to establish the Bible securely at the center. Theoretically the Bible is at the center of every Christian teacher's student life; actually it is only too often on the periphery. The proof of this assertion is twofold. In the first place, most religious teachers spend far more time in reading books about the Bible than in the study of the Bible itself. This fact, which is adequate and convincing evidence of a wrong method, is too patent to need discussion.

And much so-called Bible study proceeds

at a tangent from the Bible. A great deal of it is merely textual and therefore fragmentary. A great deal of it is concerned with general discussions in which the biblical material plays a minor or merely illustrative part. The look of the biblical page, the content of the larger units of literary construction, the movements of thought, the meaning of books as a whole, are strange to many who think themselves students of the Bible. There are many who read discussions of biblical topics, bristling with Scriptural quotations, without the open Bible and without looking up the references. The conditions among us call for wholesale and thoroughgoing readjustment.

Another indication of the same condition is the aimless and fruitless inquiries which are constantly made about books. Any man who studies the Bible for himself will discover that which no book contains; he will also discover, by an inevitable process of natural selection, the books which he needs.[1]

When, therefore, men are chasing wildly about for books which deal with this or that aspect of the Bible there is evidence enough

[1]See Appendix, Note I.

that they have not yet escaped from the bondage of random reading to the freedom of true, progressive, and intensive study. The centralizing of the Bible in the study life will involve a twofold change in the intellectual habits of most men. (a) It will involve a restriction in the number of books read. No busy man can study the Bible as it ought to be studied and keep abreast of the current of religious and near-religious literature as it flows from the press. The comforting fact here is that he ought not to attempt this in any case.

I should like at this point to demolish a bugbear which is the curse of many a man's life. It is often said: "The minister should be a man of *one* book, the Bible." To this it is said, by way of reply, that he ought to be a man of all books worth while. In the very thought of all these books terror lurks. These apparently counter statements are really two sides of one truth. To be a man of the *one* great book is to be a man of all books. This is meant, not in the narrow and fanatical sense of the Caliph Omar, but in the spirit of most genial appreciation of all good literature. The point is this, a man

is not made broad by wide reading but by thorough reading. True culture involves a rigid selective process in the line of one's own personal aptitudes and the necessities of his life work.

It is necessary to guard one's self, on the one hand, against indiscriminate and omnivorous reading, which is a deadly foe to mental power; and, on the other, against the narrowness of over-specialization, which is almost equally destructive of intellectual life in any broad and liberal sense. These two perils may be avoided by *generalizing* one's *specialty*. It is a fact, though perhaps not generally recognized, that the intensive process in any field of study yields ultimately the broadest results in the way of general culture.[1]

A floating sentence caught my eye some time since: "A man cannot know any subject which requires intelligence without knowing more than that subject." In this fugitive and unfathered sentence I find the deepest philosophy of the study life. To know anything well is to know it in its relationships—and where do the relation-

[1] See Appendix, Note A.

ships of any fact or group of facts in the universe end? The use of the word "universe" is indication enough that there is no end to such relationships save the limits of the universe itself. Intensive study grips the totality of related facts by the handle of one.

I have yet to meet the man too large for a country parish, or too wise for any single department of human knowledge. The truth involved in this principle should be eagerly appropriated by the religious worker in establishing a center for his intellectual life. The lateral outreach of really profound Bible study involves, as belonging to its essential context, whatever men have thought or felt or done. The Bible in its narrowest dimension is as broad as man and the world. If only the Bible student would venture to restrict his reading to such of the best books as his study and the devout curiosity which that study arouses naturally lead to, going out upon literature, history, science, and art through the avenues which the Bible itself opens, his work would be graciously unified, his time would be saved, while the best of the world's thought would assuredly come into his possession.

(b) The centralizing of the Bible will have another beneficent result, just now suggested, in affording a principle of selection among books. My impression is that most young students, at least, find themselves, in the world of books, like belated travelers lost in a trackless forest. Certainly a rigid process of selection is absolutely essential. But how select? With the Bible itself at the center selection is not so difficult. There are two qualities which one should desire in books for Bible study, and the use of these two qualities as tests will effectively sift the immense mass of literature which is at hand. One needs, first of all, books which will aid to more effective *original* study. The book which comes between the student and the Bible, and contributes nothing in the way of method or workable principles of interpretation, is to be avoided. The book which is intended to accompany study and which, by its construction, compels to direct personal study, is to be chosen. Books of this character are not the most interesting nor the easiest to read. But one needs tools, not crutches.

The true student wishes direction and

inspiration in his work—not to have his work done for him. We wish to be taught how to work, not to have our hands guided. In the last analysis the student must go his own way and depend upon himself. The book which from the beginning teaches him how to do this by demanding much from him is always the best. The other criterion is that the book in its treatment shall give us broader, clearer, truer views of the Bible as it is in its wholeness. Here is where a multitude of books and of dictionary articles fail. As topical studies, more or less completely illustrated by Scripture references, they are well enough, but they leave no distinct and unified impression upon the mind. They lack what in art is called "breadth and simplicity of treatment," which is defined as "the results of a painter's ability to see the large significance of things; to view his subject, as it were, from afar off, so that it is seen apart from its littlenesses of detail in its essential character." (Caffin: "How to Study Pictures," p. 485.)

One constantly rises from the reading of discussions, marked by both learning and logic, confused in mind and utterly unable

to relate the discussion or to apply it to the Bible, as it stands in the unity of its parts and must be used. It gives a reader the feeling, so acute at times as to be the cause of positive irritation, that somehow the Bible itself has been lost in the intricacies of the discussion. It is like a picture puzzle —"Here is an article on the Bible. Find the Bible." There are so-called biblical theologies in which one looks in vain for any discussion of a continuous and unified passage of Scripture. There are commentaries and introductions which are nothing more than histories of opinion on certain portions of the Bible. Here again the Bible itself is lost under superimposed masses of comments. Teachers of the Bible should remember that it has a definite literary and historical constitution, and that to treat it in this disjointed and fragmentary way is to make a true understanding of it impossible.

It is the hereditary curse of all such scribism that it obscures the sacred page and comes as a veil between the reader and that which he ought to be made to see with open vision. We need the Bible, not mosaics of Scripture texts. We need con-

tact, not with comment and comment upon comment, but with the text itself. The Bible, which is a living book with a vital message, must be allowed to speak for itself.

The habit, to which the learned are peculiarly liable, of copying the copyist is deadly. Creative work in any department is the outcome of direct and fresh contact with reality itself. A rebirth of art always comes when some bold spirit ventures to look past the masters to that which the masters have endeavored to portray. The greatest need of our age in Bible study is the study of the Bible. We need aids in that study, but to fail of personal contact with the actual living Book itself is to put ourselves beyond the reach of aid.[1]

3. One other important element in the unification of the student life ought to be recog-

[1] As an illustration of the "chasing" for books spoken of a few pages back and also of the method here spoken of, the following is suggested. I have often had people come to me for books on the "difficulties" of the Bible. Ordinarily I decline to make such a recommendation. No student, at least in his nonage, ought to read a book on this subject, for two reasons. In the first place, continuous reading upon such a book is numbing to the mind because dealing with *negatives*. In the second place, the process is artificial and unnatural. The student should, first of all, deal with his own difficulties as they arise in the actual course of his Bible study. When a passage of Scripture, carefully studied, raises a question it will be time enough to search for an

nized and emphasized, namely: the formation of far-reaching schedules of study. A student ought never to be at loss as to the proper use of any hour which may be given to study simply because it should be devoted to a task already in hand which laps over many such hours and demands them all.

Only by an undertaking large enough to require not merely days and months but years for its completion can the average man's life, otherwise broken into fragments by the divisions of time and countless distractions, be brought into anything like unity. Hence the necessity of forming comprehensive schemes of study and conforming one's habits to them. One can hardly venture to suggest specific plans of work for others; circumstances, needs, and personal gifts vary so greatly. We ought to recognize

answer. By this method the student comes upon the difficulty through the study of that which has a positive quality and more often than not an answer may be found, at the very point of question. Most difficulties are due to misunderstanding. A course in Apologetics ought to be open to mature students only, be very brief and, above all, constructively biblical. Seeberg says ("Grundwahrheiten der Christlichen Religion," 5th German Edition, p. 4.) one of the most evident causes of modern unbelief "is the horrible and to a degree disgraceful ignorance of our educated men in religious things" (see whole paragraph). He, therefore, undertakes, in the interests of Apologetics, nothing more than careful and accurate exposition.

the fact that the educational values as well as the practical utility of courses of study differ with individuals differently constituted and differently placed in life. Nothing is attempted here beyond certain suggestions sufficiently general and fundamental to admit of wide application.

(a) One needs, of course, a principle in accordance with which one may form a comprehensive and progressive scheme of Bible study. This can be constructed most easily and most logically along lines of natural formation by studying the biblical books in succession.[1] Book study, of course, involves word study, structural study, and the study of historical periods as they appear in each book, while, at the same time, placing the books in orderly succession keeps the historical factors in which the books are set and the whole Bible in which they culminate continually in view. By this method a wholesome balance between the extensive and intensive dimensions of study is maintained, and the mind is exercised in the various modes of application which make Bible study so invigorating and inspiring

[1] See Appendix, Note H.

as mental discipline. For thorough work one should contemplate the study of two to four books a year, according to the size of the books and the amount of time at one's disposal. The student should be careful, above all things, to begin the work in the book itself without other aid or comment than the open page diligently studied, to train himself in minute observation, in the power of fruitful comparison, in responsiveness to suggestion, in fertility of interpretive thought.

(b) In the second place, I should urge the adoption of a *specialty;* that is, the choice of a department of study of which one is fond and to which he spontaneously turns when the mind is free. Such a study, once interest in it is fairly kindled, becomes at once a discipline and a recreation. It stimulates to greater energy by introducing the element of change and rest and insures against the waste of intervals of time, one of our most serious losses. It builds under one's whole life a structure of enduring interest. It does more than this; it guarantees that in the course of time there shall be at least one subject which the minister

or Christian worker shall know thoroughly. It is impossible, at the present stage of human knowledge, for any man to know everything, or even anything about everything. But it is possible for a man of industry to know everything that is to be known about something. But such a mastery even of a limited field means education, it means freedom, it means power.

Such work overflows its banks and pervades with its influence one's whole life. To spend years on a single book, a single word, means that during the whole time every phase of one's work shall be better done. The results are to be measured by their effect upon the whole man as he goes out upon his entire work.

(c) A third and final suggestion is this: Every man called to a student life, who wishes to grow, ought to have continually before him a bit of difficult work which puts his best powers on the stretch. There is a very definite bit of psychology behind this suggestion. The most insidious peril of professional men, certain classes of them, at least, is that, in the presence of formal obligations which can be met without excess of effort, the life,

in spite of the appearance of industry, shall become fundamentally indolent. Teachers who are called upon for the same subjects year after year, preachers whose audiences are not critical, must find stimulation to work as inner impulse and principle, or lapse into idleness. The best corrective of this tendency is for one to keep driving at a hard task, to hold one's self habitually to a bit of investigation, translation, philosophical or doctrinal reading, which really puts a constant and steady strain upon mind and will. Self-discipline of a severe and strenuous order is the only alternative to impairment of vigor and loss of usefulness through a fatally easy lapse into habits of waste and idleness.

And here we may fitly close this portion of our discussion. In the last analysis the ultimate secret both of usefulness and of power is to plan one's life wisely and well in the light of what is demanded of us and what we ought to give, and then with undeviating faithfulness embody that plan in actual living.

III

THE STUDY OF BIBLICAL WORDS

The English Bible, as all the world knows, is a translation. Behind the Bible which we read and are endeavoring to study lies a group of documents in Hebrew, Aramaic, and Greek. Every word before us represents an attempt to find a word to convey the meaning of a corresponding word in one of these languages. This fact at once raises the question, which is fundamental to the entire discussion of this subject: Is it possible to do exact and scholarly work on the basis of a translation?

Some would make haste to answer this question with an absolute negative. It is affirmed that no two languages exactly correspond, item for item. No translation, therefore, however careful and scholarly, can do more than convey with approximate accuracy the substance of the thought. The finer shades of meaning, the full and exact value of form as distinct from substance, the tint and flavor escape in the change from the language in which a thought

was born to another and alien tongue. The idiom cannot be transferred. So far as scholarship is concerned, it will be said, the student of a version will always be working at second hand—in "shadow" as Melanchthon used to say; and, continually, the acquisition of clear-cut, accurate meanings will be beyond his reach. It has even been affirmed that the study of the English Bible is not the study of the Bible at all.

This is a familiar contention, but it is doubtful whether its full implication has been realized even by those who have most insistently urged it. If, in the very nature of the case, one language refuses to be exactly rendered into another, this constitutes a barrier impassable even to the most exact scholarship. The full and exact meaning of a language is an incommunicable secret held by those who have mastered it from within. They may tell it to one another but to no one without. A language can be interpreted only in terms of itself. All that scholarship can do in the way of *understanding* a foreign language it can embody in a translation or in aids to the understanding of it. Otherwise schol-

arship is dumb and cannot teach or convey what it knows. Exact knowledge of an exact translation would constitute in a very high degree exact knowledge of the original.

A conceivably ideal translation would leave out of reach of the scholarly student of its text three classes of facts: meanings not known; meanings translatable neither directly nor by paraphrase; meanings to be expressed only by paraphrase. Of these facts behind or outside the translation, the first are unknown even to the greatest scholars; the second are known to the greatest scholars only; the third may be expressed in translation and are available for any careful student in the form of comment or explanation. Of these three classes of facts, so far as the Bible is concerned, the first is by far the smallest, the second is not much larger, while the third is the most numerous and most important of all. Biblical words absolutely unknown or impossible to render with essential accuracy are comparatively few. At the outset of our consideration of word-study in the English Bible, let us look deliberately at the facts so to as see just

what is available and how we are to get possession of it.

In the interpretation of a word there are two principal factors: *etymology* which includes derivation, root significance, and language relationship; and *usage*, which is the actual use of the word in literature. In the case of the Bible, usage would be subdivided into usage outside the Bible and usage within the Bible.

Two of the three elements here enumerated are, so far as first-hand knowledge is concerned, locked up in the original tongues. More than this, any really important first-hand knowledge of these facts of language is irrevocably in the hands of the language specialist. We need to give earnest heed to this plain fact of which many enlightened persons seem never even to have heard. There is a prevalent and erroneous notion abroad that such a working knowledge of Hebrew and Greek as the average college and seminary student is able to acquire in a half-dozen years of language study, supplemented by the desultory activities in the same line which he is able to maintain amid his professional duties, qualifies him to be

an "original scholar." Be it known that it does not, nor anything like it. The original scholar is a *rara avis*, and many well-read and far-traveled people have never seen one.

A very humble place is all that most of us can ever hope to occupy in the interpretation of the original languages in which the Bible was written. Creative work here is sacred to the specialist, and we ought not to hesitate to accord him his right. Back of all the work, in the way of interpretation, which the average man of sound scholarship can ever expect to do lie the immense and often concealed and unregarded labors of many specialists in many fields. Between each of us and the original documents of the Bible are generations not only of authors, but of scribes and copyists, archæologists, lexicographers, who have written, copied, collated, translated, and interpreted the texts for us. If any consideration whatever could introduce humility into the constitution of even exceptional men whose attainments, however brilliant, are merely of a general character, it would be the recognition of the

debt they are compelled constantly to owe to the labors of specialists, men of rare and exceptional gifts, for the very materials with which they deal. Except for men of the same unusual caliber the thought of competition here is absurd.

My central contention is that, in the very nature of the case, true scholarship in the original languages is for the few; while, at the same time, the broader opportunity for the attainment of the dignity and power of a true creative scholarship is open to those who make proper use of the English Bible. In support of this conclusion three considerations, all three sufficiently obvious but often overlooked in this connection, may be urged. The first lies somewhat apart from the subject of word study; but, as the whole question of the standing of English Bible study, as a discipline, is up in this immediate connection, we may as well go through with it.

1. The first consideration then is this: The English Bible in itself, apart from all questions of its relationship to original documents, is sufficiently great and complex to challenge scholarship of the highest order

to the use of all its specialized gifts. It is several hours too late, by the clock, to deny the classical standing and cultural value of the English language and literature. It is, therefore, by just so much, too late to deny that the English Bible, which is the English classic par excellence, demands and will reward the highest intellectual powers which may be brought to bear upon it. The advance from mechanical letter-mastery through literary appreciation to a just and adequate perception of spiritual values in the English Bible is no mediocre achievement. To master a true perspective of the history which it records, to maintain a firm grasp of the system of great ideas in great words which it expresses, to gain a clear insight into the characters which walk through its pages, to apply to the world and human life the organic principles which it discloses—all this is an intellectual task of such magnitude that few persons, even among the educated, have even begun to imagine it.

It must be confessed that ordinarily the English Bible is not studied with anything like the care bestowed by the student upon

the originals. This is partly due to the feeling that no real rewards in the way of genuine scholarship are obtainable by this method. The study of the English Bible seems easy and therefore unworthy of one with scholarly ambitions. Both of these ideas are fallacious. There is a vast field here open to the student, a field of immense extent filled with limitless detail of the utmost value. The mastery and interpretation of the English Bible call for the exercise of faculties of observation, comparison, and analysis, together with power of clear apprehension and forceful expression of the very highest order. Herein lies the supreme significance of the English Bible as an intellectual discipline. So great is it, in its complexity of structure, in its majesty of idea and form, in its sweep of thought and varied richness of content, that contact with it and the attempt to master it are a broadening and educative process of unparalleled value. So much may be said as to the intellectual significance of the versions, irrespective of all questions concerning original languages.

2. The second point to be considered is

this: The ripest results of special and recondite learning are embodied in the English translation. The English Bible is the meeting place of a half-dozen noble sciences, and masters of many tongues have united to make it supremely significant as a guide to the meaning of words. No student of Hebrew or Greek could afford to ignore the work done upon the English Bible by the scholars who have put their lives into the translation. Our version is among other things a monumental linguistic achievement of incalculable value, as such, to scholarship. Moreover, when we speak of the English version we are thinking not of one single rendering but of a series of such renderings, each one a notable achievement of devotion and of learning. From the days of the Venerable Bede, who died in Easter week, A.D. 735, until the present time, a period of nearly twelve hundred years, Christian scholarship has been tirelessly at work upon the task of rendering the ancient documents into English. The record of this work forms one of the noblest and most satisfactory chapters in the history of the English race. As Westcott, speaking

of the twofold history of the English versions, puts it: "The external history is a stirring record of faithful and victorious courage; the internal is not less remarkable from the enduring witness which it bears to that noble catholicity which is the glory of the English Church." ("History of the English Bible," p. 8.)

These versions have kept pace, on the one hand, with the development of the English language; and, on the other, with the development of Oriental philology and archæology. For the reason that English is a living tongue and that all the sciences which contribute to the elucidation of the biblical texts are, and will continue to be, for generations to come, in process of growth, new translations of various passages will be imperatively demanded. Between the version of 1611–38 and the so-called "Revision" of 1881–5, which are now in comparison, are three full centuries of advance in archæology and philology. One has but to compare these two versions, in order to realize how immense has been the gain. The version of 1611, noble as it is as a monument of noble English and of contem-

porary scholarship, is, in spite of the fact that expository literature is filled with corrective and explanatory comments and fragmentary retranslations, obsolete for scholarly and literary purposes to-day. (Cf. Moulton: "Literary Study of the Bible," p. 90.) It is often unsafe to quote from it where exactness is required. The merely casual reader will be astonished to find, upon examination, how many passages which, in the old version, are sonorous but unintelligible to careful analysis, have yielded the long withheld secret of their meaning and stand out on the pages of the new version like newly discovered stars. Let the reader, for example, compare, in the two versions, the translations of Isaiah IX, 5 and of Job XXVIII. It has been well said that the former of these two new translations alone would justify the entire undertaking. If so, the latter passage would represent an immense profit on all outlay.

This process of gradual gain is constantly and steadily going on. There is constantly on hand a fund of new material, like that furnished by the newly discovered Aramaic

texts from the Island of Elephantinê, and recovered stores of Greek and Roman papyri from Egypt and elsewhere (see *Expositor*, January, 1911, and articles by Professor Moulton in subsequent issues; cf. Deissmann: "New Light," etc.; *Bibliotheca Sacra*, January, 1911, p. 94; Sayce: *Expositor*, August, 1911), waiting to be deciphered, published, sifted, and the results embodied, first in commentary and discussion and finally in translation. In addition to these often epoch-making discoveries the labors of scholars are constantly turning up isolated items of information, the most valuable of which will ultimately be at the disposal of the student of the English Bible. The specialist will always be in the lead of the most scholarly student of the versions, but the results of his investigations must finally come to hand for the English reader. Whatever of enduring worth he finds we shall all share with him.

The essential point is that the best and latest translation embodies the results of learning in such a way as to make the really profound attempt to deal with it a serious work of true scholarship.

3. The third important consideration which most vitally concerns the study of separate biblical words is this: The decisive factor in the determination of the meaning of words is to be found in the biblical usage, the accurate study of which is within the reach of the careful student of the English Bible. As this is a serious statement and one which will be immediately challenged, it is necessary to display, with some thoroughness, the grounds upon which it rests.

(a) In the first place, it is to be noted that in the direct study of Hebrew and Greek words biblical usage is decisive for the meanings of biblical words. Whatever may be the derivation or root-meaning in the extra-biblical usage of a word, these are only partial guides to the meaning which that word has within the Scriptures themselves. Each important Bible word is seen to have a most significant history within the Bible itself. Used by different writers at various times for the conveyance of various combinations of ideas, a certain definite body of characteristic meanings will crystallize around the word.

It is conceivable, therefore, that a work

of great erudition might be built upon biblical words which would be comparatively useless as a guide to the interpretation of the Bible and that a person might be learned in the biblical languages and not useful in the teaching of the Bible, each because the actual biblical usage is neglected. It may be, as Deissmann affirms (see "Light," etc., Ch. II.), that the exclusively *biblical* character of certain words, especially in the New Testament, has been overemphasized, but the fact remains that many of the most important Bible words have acquired most characteristic phases of meaning and application within the Bible itself.

This, then, is the first step in the justification of our disputed thesis. No scholar, even the expert in comparative philology, can dispense with the light upon the meaning of words to be gained from the biblical usage in the various contexts in which the words appear. This, again, is only another method by which we can get a line of measurement upon the vastness of the task involved in any competent handling of the Bible in the original tongues. It involves the close comparative study of the entire

biblical literature, in the light of its linguistic associations and affinities, a task demanding the lifelong dedication of very special gifts. If this were all that could be said, we should simply be compelled to acknowledge that we are in the hands of specialists in language and can do no work in this department for ourselves.

(b) But there is something else to be said, and I have come all this way in order to say it with appropriate emphasis. While the technicalities of comparative philology cannot be embodied in a translation (in the accessories of translation they may), the decisive factor which is usage, that is, concrete, contextual application of words in the expression of ideas, will emerge in an adequate translation with substantial accuracy.

Such being the case, to master the contexts as given in accurate translations is to master the words themselves. On the other hand, the attempt to determine the meaning of words on the basis of derivation alone is an extremely precarious undertaking. Often it is more misleading than illuminating. In many instances the original mean-

ing has been lost in the passage of time and so obscured by historical changes in usage as to make a scientific use of it impossible. The same word may acquire a large number of variant meanings, many of them at a great remove from the original significance. The rigid application of the root meaning to one of these more or less remote derivative applications may lead to total misapprehension. In general, however, undue emphasis upon etymology of a word is negative and barren, rather than positively misleading. The positive content, the color and power of words are to be found in the literature as they are actually used. The student who conducts a wide and careful comparative survey of contexts, trusting to the philologist for the language equivalents of the particular words he is studying, will find himself in possession of a constantly increasing fund of information which is at once scientifically accurate and practically useful. It is not necessary to discuss this point further, as a rather full exposition of the grounds upon which the assertion here made rests has been supplied in the notes (see Appendix, Notes B and J). Two char-

acteristic and important biblical words are discussed with a view to making clear the distinction insisted upon between philology and usage.[1]

If the reader will carefully review such discussions as those to which we have here alluded, he will arrive at the point toward which this discussion has been tending. To be perfectly frank, we are more deeply impressed with the method than with the results, either in quantity or quality, which are attained by strictly philological investigation. It seems, in fact, a meager grist for so much grinding by approved modern machinery. Professor Davidson, for instance, concerning Jehovah, says ("Theology of the Old Testament," p. 45): "Much has been written on the subject of the name Jehovah, but little light has been cast upon it."

Now, undeniably, the method is that of original scholarship dealing with the sources. We admire and envy the ability of such men to handle their materials, to sift, ana-

[1] For a very interesting discussion of etymology as related to the interpretation of myths, where the question is of such vital importance as to divide scholars into formal schools, see Andrew Lang's "Modern Mythology."

lyze, and interpret complex masses of facts. But, strange as it may seem, in many instances the actual, positive results in the way of assured knowledge, by a method of handling complex materials equally direct and original, are attainable for the student of the English Bible.

In the attempt, in outlining a method of studying biblical words, to discriminate between philology as such and usage I have been reminded of certain weighty words with the quotation of which this section may appropriately close. Milton ("Tractate of Education") says: "And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only."

Now, for the moral. The foregoing pages were not written as a polemic against the study of the Bible in the original tongues. I can agree with an enthusiastic teacher who says: "The way back to our origins must be

kept open; and this means that Hebrew and Greek be not only provided for in a theological curriculum, but their study encouraged." "Unless in every department of human learning the study of the *sources* be encouraged, there will not be the few to effect a higher level in human attainments for the many" (President M. G. Evans in *Bulletin of Crozer Theological Seminary*, October, 1911, p. 163). But when the same writer says: "The fundamental error is in supposing that in studying the English Bible we are studying the Bible," he not only asserts one fallacy; he indirectly countenances another far more serious. The over-emphasis upon the distinction between the originals and the versions leads to the untenable assumption that the originals cannot be found in the version, however excellent, or reached through it. This is the direct fallacy. John Jay Chapman, in his essay on Learning (in "Learning and Other Essays," p. 7), has this to say about Shakespeare and his sources: "It is amazing how little of a foreign language you need if you have a passion for the thing written in it. We think of Shakespeare as of a lightly

lettered person; but he was ransacking books all day to find plots and language for his plays. He reeks with mythology, he swims in classical metaphor; and if he knew the Latin poets, only in translation, he knew them with the famished intensity of interest which can draw the meaning through the walls of a bad text. Deprive Shakespeare of his sources, and he could not be Shakespeare." In view of the scientific accuracy as well as literary finish of the English versions of the Bible, the idea that the student cannot reach it, in its literary beauty, and cultural power, as well as in its spiritual essence and force, is nothing short of absurdity.

The indirect fallacy, which, at least, is countenanced in such extreme utterances, is, as I have said, the more dangerous. To meet this danger and protect the student against it is the purpose of the present writing. The fallacy is that linguistic study with the biblical text as the source of illustrative material constitutes, in any real sense, study of the Bible. The cramping idea, which was the limitation of the Renaissance, that a book cannot be known

except in the original has fettered our institutions of religious education throughout their entire history. "Broadly, the refusal of the teachers of the Reformation period to make translations of the classical writings or to value them has modified the entire history of modern education." The inevitable consequence was this: education became a mere synonym for instruction in Latin and Greek. The only ideal set up for the "educated" was the classical scholar (Quick: "Educational Reformers," p. 8). I should be inclined almost to reverse the dictum of President Evans to the extent of saying: "The fundamental error is in supposing that in studying Hebrew and Greek we are studying the Bible." A question propounded by Dr. Berle is pertinent here: "Why know the New Testament in Greek, if the man who knows it thus is paralyzed in its use and application in English?" (*Bibliotheca Sacra*, July, 1907.) No man will ever really *know* the Bible except in his mother tongue. Even the scholar cannot dispense with the version as a depository for his special knowledge and the average learned man relies upon it far more than he is aware. And the

whole end and aim of the general culture of the average man and the special training of the exceptional man are to provide tools and aptitude for the interpretation of the Bible in the vernacular. Any other idea or method will inevitably tend to destroy his usefulness both as a student and interpreter of Scripture.

4. Two practical suggestions may fittingly bring this discussion to a close.

(a) First, the student should not overlook the fact that no study of biblical words is measurably complete which does not involve a close comparison of renderings. This involves the study of more than one version. Every version is the attempt to make a translation which conveys the essential meaning and the literary form of the original and is, at the same time, couched in correct, idiomatic, and attractive English. This double task is always difficult and sometimes well-nigh impossible of attainment. The translator of any passage must be a master both of the original and of English. He is not always equally so. The result is an imperfect rendering or inferior English, or both. Sometimes the

only possible rendering is a paraphrase (Amos VI, 10 is an instance in point); sometimes the rendering involves interpretation. It is, of course, evident that in a popular version there is little or no room for exhibiting disputed renderings. No one version is equally good in all particulars and for all purposes. It may readily be seen that one version may be more accurate in its renderings and less attractive for purposes of literary study than another. For the best results the student should know both. A part of his task is to know as many versions and renderings as possible. A mechanically exact and literal rendering should be the basis of study, while the attempts, of which there are many, some of them notable in success, to convey the spirit and literary quality of the original should be used by way of comparison. The student should be assured that the same English word is used in all cognate cases to render the same word in the original. Where one word in English is the only equivalent of several with shades of difference in meaning (δέ and ἀλλά in Greek corresponding to *but* in English) the meaning can be brought out only

by discussion. A comparative study of renderings to be found in commentaries and monographs will give the student related words and enable him to attain a far higher degree of precision than would otherwise be possible.

(b) The second suggestion is that in every portion of the Bible there are two distinct classes of words; first, what may be called "hack" words, grammatical skeleton words which embody the mental processes by which *ideas* are reached and expressed; and, second, the special and distinctive words in which those ideas are embodied and conveyed. To a very great extent the whole Bible is built up of a few great words into which experience, history, genius, and inspiration have been distilled. These great organic and structural words are to be searched out and mastered. They are few but mighty. One could almost obliterate the meaning of the Bible by the erasure of a dozen or fifteen great words. One should establish the habit of fastening upon the great words which lend distinction of meaning to the passages in which they appear. Such a word always has the tendency to

steady one's mind and to lead out to the main highways of biblical thought. Great words embody great ideas. The study of them in the Bible is sure, sooner or later, to disclose, in one or another aspect of it, the manifoldness, the greatness, and the essential unity of the Bible.

IV

THE STRUCTURAL STUDY OF THE BIBLE

The English Bible, as ordinarily printed, presents to the eye a bleak and monotonous text, broken only by the formal division into books, chapters, and verses. This lamentable blunder of printing makes the historical English version an alien mask which conceals the primary fact that the Bible is of most diversified structure, a complex, living body of literature. The most serious fault of the English version, largely but not by any means entirely remedied in the two recent revisions, is that it is printed without regard to the structure of the original, and, therefore, without regard to any recognizable principles of interpretation.

One of the very first necessities, on the part of one who would know the Bible as it really is, is to become acquainted with the elementary facts of its structure and constitution. Interpretative principles are grounded and determined here. When one clearly realizes that the Bible "exhibits

the variety of literary form familiar to him elsewhere, essays, epigrams, sonnets, stories, sermons, songs, philosophical observations and treatises, historic and legal documents," he has grasped one of the most important principles involved in the right understanding of it. The student should dismiss from his mind, once and for all, any idea that the literary study of the Bible is any light and superficial pastime, fit for the dilettante but not for the earnest and scholarly student. On the contrary, it is a process which is indispensable for any and all students. The end and aim of Bible study, as such, are to grasp the ideas which the Bible was intended to convey; but those ideas are inseparably bound up with the forms of expression which are used to convey them. Idea and form are, in a very deep sense, twin-born and inseparable.

Attention has already been called to the fact that structure is of two kinds, literary and grammatical. Literary structure consists of those specific modes of expression which mind has created for itself as the appropriate vehicles of certain types of thought and feeling; while grammatical

structure gives the articulation of the thought process. It is quite evident that literary forms, being, like language itself, the creation of mind in its self-expressing function, are not accidental nor wholly conventional, but, to a degree, inevitable and necessary. They are, therefore, the self-created moulds and native instruments of the idea. Each one has a distinct and individual meaning, a separate, unique, and incommunicable value. The sonnet cannot express the same idea or group of ideas as the essay or oration. The brief, condensed proverb or *mashal* has not the same thought-conveying quality as the dramatic dialogue or the closely woven dissertation. In any case the form cannot be neglected in the attempt to reach the essential idea which is to be understood. It is not my purpose to make a literary analysis of the Bible in any detail, but simply to point out the importance of its mastery as an integral part of the study process as applied to the Bible.

1. In the first place, the student should clearly understand its scope and significance. The end and therefore the purpose of liter-

ary study is to attain that peculiar state of mind which is known as "appreciation;" which may be defined as taking delight not only in what is said but in the way in which it is said. It is not the study of forms alone but of forms as related to the expression of ideas. As Professor Genung says: "The term literary is to be taken in a liberal circuit which comprehends not form and style alone, but theme and aim and spiritual power" ("Wisdom Literature," preface, p. 7). It is to be remembered distinctly, however, that the literary study *includes* form and style as well as essential idea and that it implies a recognition of beauty, and sublimity in expression together with *truth* in what is said.

2. Recognizing the significance of the literary study of the Bible, we are now prepared to estimate its importance. I should put, first of all, the fact that true literary study demands sympathy. (a) In this it offers a valuable and effective counterpoise to the "critical method which, in the attempt to be impersonal and scientific, often becomes rigid and mechanical." Professor Genung has stated with such clearness and effective

emphasis the issue here raised that I take the liberty of quoting his statement in full:

> The critical spirit, taking a station outside the subject of study, looks over into it with the eyes of a spectator, noting the results of a process in which it has not shared and passing judgment by a standard of history or dogma or philology already made. Its direction, by the very fact of being critical, is essentially opposite to the creative surge and current of the author's mind; it reduces his fervors to a residuum of reason; it imposes a dispassionate measure on what is to it a finished result; its besetting tendency is to leave the work cold and obsolete or analyzed out of life. The constructive spirit, on the other hand, quickened first to living sympathy, takes its place at the center of the work itself, whence the radiating lines of thought and feeling stretch out in vital motion, seen through the author's eyes and realized through his glowing soul. ("Words of Koheleth," Preface.)

The bearing of this principle upon the study of the Bible is evident. Literary appreciation is, of course, not the same as spiritual sympathy, but the two are akin, and in a great passage which is at once literary and spiritual they coalesce and work together. Literary sympathy demands a surrender to the mood of the writer, and, in spite of differences of temperament, feeling,

and viewpoint, an honest attempt to stand in his place, to see with his eyes, and to feel as he feels. True literary appreciation therefore naturally leads to the recognition and acceptance of spiritual exaltation and intense moral earnestness on the part of a writer as an element in his quality and idiom to be known and felt. It forbids the assumption of a harsh and alien mood of criticism, at least, until the inner quality of the passage has made itself felt. Had all interpreters of Scripture been true to this principle we should have been spared much crude and inept, because unfeeling and uncomprehending, criticism.

(b) In the second place, literary structure is the key to feeling, and feeling is, of course, an essential element in the apprehension of truth. Every idea is surrounded by a penumbra of emotion. Truth has not only radiance but also warmth and color. The forms of literary construction point to the quality and type of feeling displayed. Here is the essential distinction in office of prose and poetry, of essay and oration, of song and drama. The expression and realization of the feeling wrapped up in ideas are

through the instrumentality of style, the choice, arrangement, and consequent movement and sound of words. Style, as distinguished from the mere mechanical arrangement of words to express ideas, varies with feeling. Emotion kindles the imagination and expresses itself, naturally and spontaneously, in the forms of speech which art recognizes and uses to express ideas and kindle responsive emotion.

(c) Third, literary structure, which includes distinctive types of literature as the recognized vehicles of certain purposes in the expression of ideas, is the clue to the very vital relationship of truth and matters of fact. The ordinary person, if questioned, would probably affirm that truth and matters of fact are always identical. But this is not true. A parable, for example, is a form of literature which is pledged to essential truth but not at all to matters of fact. Akin to this is the allegory. A poem does not bear the same relationship to matters of fact as an historical narrative or scientific treatise. I well remember being struck, years ago, by an absurd remark made by a distinguished naturalist who gravely pointed

out what he considered a "scientific error" in one of the Psalms. A man must be in an interesting state of mind who demands inductive scientific accuracy in a lyric poem. The distinction now being emphasized between truth in the spiritual realm and in the inner meaning of things and matters of scientific and historical fact has its bearing upon the interpretation of apocalyptic litterature and historical documents of the philosophic type.

(d) A fourth element of value in the study of literary structure in the Bible is that it forms the natural line of approach to the organic unities which bind the parts of the great Book together. If one clearly apprehends that the ascent to higher unities along the natural lines of structure, consisting of incorporated organic units, each one of which is more or less of a key to the whole, is the one way to mastery, his entire study life will feel the bracing effect of that one master principle. In ordinary Bible reading, in the courses of study in the Bible school, even in preaching, we are so constantly dealing with isolated items that we are in peril of losing the very sense of unity.

It is a fatal error to allow the Bible to become a religious miscellany.

The words of Professor Moulton should be in the mind of every Bible student, both as inspiration and warning. He says: "In dealing with any other literature the student would naturally, and as a matter of course, look for the higher unity in what he reads. He would not read Virgil merely to get quotable hexameters, nor Shakespeare to find pithy sentences; he would wish to comprehend the drift of a scene, or the plot of a whole play; he would read a whole eclogue at once, or even sustain his attention through the twelve books of the Æneid. But the vast majority of those who read the Bible have never shaken off the mediæval tendency to look upon it as a collection of isolated sentences, isolated texts, isolated verses. Their intention is nothing but reverent; but the effect of their imperfect reading is to degrade a sacred literature into a pious scrap heap." ("Literary Study of the Bible," p. 81f.)

In general we must not forget that the very nerve of constructive scholarship—indeed, the very process of mental assimila-

tion—is the constant outreach for *wholes; i. e.*, placing the word in the sentence or line and finding its significance there, placing the sentence in the paragraph and the paragraph in the argument and the argument in the book. Now, literary structure, since it is born of the thought, is one of the most certain indexes we have of organic unities. Sentences, paragraphs, poems, books, are units, structurally organized and so far complete. Usually unity or the reverse is a discernible quality of the structure itself.

In addition to its more direct bearing upon interpretation, the search for unities has two valuable by-products.

(e) It touches the vital problem of "authority."

The question, of immense importance whatever one's views as to the final standard of authority, "What does the Bible teach?" can be answered only by a broad and intelligent induction of various passages. How often do we take the pains necessary for such a study? How many of us have ever passed in review in a continuous, orderly, and cumulative way *all* that the Bible says, directly and indirectly, upon any

great fundamental theme? But what right have we to claim the backing of the Bible for any personal or private interpretation on the basis of a few passages chosen at random or picked up in a disorderly scramble for proofs? Revelation is both progressive and manifold. Therefore we must continually be on our guard against the danger of losing hold of the great synthetic and cumulative statements of Scripture in which movements of inspiration reach their climax of fulfilment. In a disclosure of God's character and purposes, reaching from primitive times to the threshold of the modern era, there must be tentative and partial statements of truth made, so to say, on the way to the full-orbed unfolding of final truth. For the most part it is safe to say that, for any important statement of Scripture, to tear it from its context is to destroy its meaning. The student who begins to search for adequate contextual material in connection with the specific passages which he studies will find, more and more, that he needs the whole of Scripture as the necessary background of every important passage.[1]

[1] See Appendix, Note D.

(f) This same search for unities has no remote connection with another vital matter, the great critical and constructive problems of the modern era.

The literary and scientific study of the Bible involves two distinct and, to a degree, contrasted movements of the mind. One is the application of modern instruments of scientific precision to the identification and interpretation of ancient documents. The task of the student is to relate a given document or section of a document, on the basis, largely, of internal considerations of language, subject-matter and view-point, to the historical process, independently considered, so as to indicate the time, place and personality of the writer. There can be no possible question of the legitimacy or necessity of this method and process. It has always been used in Bible study and always must be used. The method should never be identified or confused with a given set of individual opinions. All that we know of biblical backgrounds, side-lights and perspectives has been gained by the more or less conscious application of the scientific method.

The student has another task, as suggested already, namely, to study the document sympathetically from within, and in reliance upon its literary structure. We must not forget that the search for incorporated sources, the hunt for structural seams, should be counter-balanced and corrected by the search for unities. Documentary divisions and unities cannot be safely determined except upon the basis of a careful study of the literary structure viewed also from within. Dissection so minute as to be destructive is often carried on in disregard of unities of literary form and expression which, once perceived, defy partition.

When Mr. Wiener observes, somewhat pessimistically: "It must be evident that *biblical* studies are in a deplorable condition. One large body of students regards the Pentateuch simply as a collection of sermon texts; another, as a field for the practical application of the problem to 'trisect a given verse,'" he is simply pointing out that the deep superstition of the verse habit has a tendency to vitiate the new biblical learning as it did too often the old.

It is important to remember that in the literary structure of the Bible we are presented with certain organic and indestructible unities which no legitimate partitive process can possibly reduce or destroy. There are poems, narratives, episodes, sayings, connected paragraphs of teaching—there are books and even groups of books —the component elements of which belong together and inseparably cohere. To fasten upon these is gradually to get into line with the internal forward movement of Scripture in which it fulfils itself and ultimately exhibits its own principle of unity. Often literary form will serve to exhibit unity and carry the thought forward where mere verbal criticism would infallibly surmise a break in continuity.

This is no place to discuss critical questions or to set authorities over against each other in order to substantiate individual opinions. I venture to point out the fact that some of our ablest literary students of the Bible, on that basis alone, do not hesitate to antagonize the conclusions of the more technical critics on the moot point of unity. It is necessary at any rate to pay

heed to the considerations which they urge. For example, Wellhausen affirms that in the seventh chapter of Micah, between verses 6 and 7, "there yawns a century." Upon this statement Professor Moulton remarks: "To one who does not ignore literary structure it will be evident that what yawns between the verses is a change in dramatic speakers" ("Introduction to the Literature of the Bible," p. 7). We may instance Professor Moulton, as above, and Professor Genung ("Words of Koheleth," p. 162f), apropos of Professor Siegfried's partition of Ecclesiastes. Concerning this latter *tour-de-force*, Professor Genung says: "Of such critical ingenuity as this, the estranging feature is that it suggests something made outside and put on" (ibid., p. 163).

The arguments for the unity of Ecclesiastes in this book and for the unity of Job in the author's earlier work, "The Epic of the Inner Life," are well worth reading. The remarks of Professor Petrie ("Growth of the Gospels," p. 8) on the need of an objective method of criticism are also pertinent here.

Before passing to the consideration of grammatical structure one further question should be called up for brief discussion. It is the old question in a new form: "How near may we come in the literary appreciation of the English version to 'sensing' the literary quality of the original? Have we one book in the original tongues and another in the English?"

The answer to this question could be made a fascinating volume, in the hands of the right man, for it involves the incomparable romance of the English Bible. We can but point out a few significant facts. The first and most significant fact of all is that the English language, as a classical tongue, was, in a very real sense, the creation of the translated Bible. It is a curious coincidence, to say the least, that at the very time when the composite English tongue was in the process of passing from the language of the stable and kitchen, from the rude speech of the cowherd and the serving maiden, to broader and higher uses it should have been seized upon as the vehicle of translation for the book of all others which represented and conveyed the

richest and most vital thought, together with the noblest literary style, of the ancient world. More than this, it is to be remembered, that, behind the English translation and effective in it was the Vulgate, a translation into the Latin which was the language of church and university, of ecclesiastic and scholar. It thus happened that our earliest translations were made during the first and most plastic period of English by men whose ears were attuned to the sonorous music of the Latin (itself Bible made), which, though degenerate from the point of view of its own classical period, had for generations been the vehicle both for scholarship and literary taste. The result was that the Bible made for itself, in the tongue of the translation, a medium of expression stamped uniquely with its own quality. Of no other translated book can it be said, to anything like the same degree, that it made and set the standard, permanently, of the language in which it was translated. This fact alone is enough to show that the Bible, in the original and in the translation, in a sense peculiar to itself, is one and the same.

Another consideration should not be overlooked. The very form in which the Bible was originally conceived lends itself to effective translation. It deals throughout with ideas which are elemental and universal. An amazingly small proportion of its ruling ideas are restricted or provincial. It is uniquely timeless and cosmopolitan. It bears transplanting. It roots itself in every soil; it flourishes under every sky; it is at home in every climate. It is a book of mankind and of the world. Moreover, its style and mode of composition lend themselves readily to translation. It is simple, vivid, concrete. Its imagery loses nothing in the change from one language to another; its most characteristic idioms pass from speech to speech without suffering damage.

It may be and indeed is true that one must know something of the Orient in order to understand it, and must throw oneself, by the use of the historical imagination, into other lands and eras of time to appreciate it, but this is no less true of the English Bible than of the original. If one is capable of such appreciation at all,

the desired illumination will fall on the open page of the great Book in the mother tongue.

Less fascinating, from the viewpoint of its appeal to the imagination, but no less essential to the student and interpreter of the Bible, is painstaking study of the grammatical structure which constitutes the framework and constitution of the thought.

Most of us have come from the hand of the schoolmaster with only the vaguest notion of the meaning of grammar. That man has reached an exceptional degree of enlightenment who has outgrown the infantile notion that there is something arbitrary and sinister about the rules of language, as if they were the invention of the teacher, with a view to the tormenting of young minds. We are simply to recognize the fact that language is a rational product, and that the laws of expression in language exhibit and unfold the constitution of human reason. Language is reason addressing reason; interpretation is reason answering reason. When this fact is once grasped it becomes clear that the natural and inevitable method of mastering a connected line

of thought expressed in language is to follow the natural sign posts which indicate the way along which thought has gone. The parts of speech and the structural arrangement of words are these sign posts. One is tempted to apologize for dealing with matters so elementary, but many and varied experiences in dealing with the work of recognized authorities in interpretation (to say nothing of students) convinces me that a careful reconsideration of these elementary principles would not be without its uses even in the highest exegetical circles.

The unit of study here is the paragraph, which consists of a series of propositions, each one the expression of a single idea, making up one consecutive whole of continuous thinking. Every paragraph has a *subject*, which is a general field of thought about which something is said; and *theme*, which is something said about a subject. The theme is the organic center of the paragraph, and the entire paragraph, including every separate statement, is the unfolding of the theme. A subject may fit many paragraphs, since one may make many statements concerning the same subject; a

true theme fits one paragraph only, since evidently one may say the same thing about his subject but once. The discovery of the theme is therefore the primary objective point in the study of a connected passage.

Looking now at the grammatical structure as a whole, it is evident that every paragraph consists (a) of main statements which are indicated by verbs in the indicative and imperative moods; and (b) subordinate statements indicated by participles and clauses introduced by conjunctive words.

Verbs in the indicative mood always state facts. Subordinate clauses indicate accompaniment, purpose, reason, or explanation. Prepositions construct limiting or directive expressions. Relative clauses describe either persons or things, or specify individuals as belonging to groups of persons or objects. They introduce, therefore, descriptive material. *For*, or *because*, indicates a reason for what precedes. *In order that* indicates the purpose of the nearest main statement; while *therefore* points to a conclusion drawn from a foregoing statement or series of statements.

Most exegetical weakness, of which there is an appalling amount even among the learned, is due to the failure to distinguish between subject and theme and to the neglect of these plain, elementary facts of grammatical structure. The reader may, if he so chooses, put this matter to the test of experiment. Let him take down a half dozen representative commentaries and compare the amount of running comment verse by verse, often in neglect of the real structure, with the amount of careful analysis in which the actual movements of the thought are followed, step by step, and the results of analysis gathered up in a theme which exactly seizes and expresses the vital and rational grip of the discussion. Meyer is lonesome in his superiority in this particular, but his work is, of course, confined to the Greek; and his discussion is so intricate that the average student is discouraged by the very look of his pages. It is to be remembered, however, that the essential facts of structure pass, practically unchanged, from the original to the English and that a loose series of disconnected comments do not represent adequately the

movement of well articulated thought. No interpretation is adequate or satisfactory which does not penetrate to the theme and grasp the articulation of the thought.[1]

In addition it ought to be said, and with appropriate emphasis, that, while in the end a reintegration in terms of the reader's own thought is demanded to follow such analysis, the thought of Scripture is so massive, so condensed, so pregnant with meaning, so illimitable in depth and reach, that it demands and will endure a method of interpretation which involves dissection by the most drastic processes of verbal analysis. In fact, the only way to gain freedom in the thought of the Bible is to yield oneself with whole-souled devotion and energy to the literal mastery of its fundamental structure.

In concluding this chapter I should like to point out the specific advantages of this underground structural work as an element in the method of dealing with the Bible as a whole and in its parts.

1. By a careful and exact method we come to recognize the precise value and significance, in a complex of related impres-

[1] See Appendix, Note C.

sions, of each separate item, not only in itself but in relation to the whole of which it forms a part. We have, therefore, in place of a vague and floating conception, lacking in clear-cut details, a group of definite intellectual and spiritual values set in a framework of logical connection—our apples of gold are in baskets of silver. In other and more literal words, we have begun to understand a passage of Scripture.

2. We have adopted the method of interrogating each particular portion of Scripture as to its own specific message. One great weakness in our dealing with the Bible is that we have a store of general pious observations which, by a species of literary legerdemain, we make to appear as coming from any one of a number of unrelated passages of quite miscellaneous tenor. Just so long as we come no nearer to a passage than is necessary to catch its general drift or place it in the continent of thought where it belongs we shall miss its individual meaning and unique value. This really involves the loss of the passage itself.

3. We have adopted a method which will infallibly result in the breaking up of care-

less and superficial mental habits. When one has really studied, in this way, a single passage, taking down its structure and assimilating its thought from within the mind of the writer, and reconstructing it in the terms of one's own thought, any glib, superficial, haphazard treatment of great passages becomes henceforth impossible. The deadly habit of carelessness has been broken.

V

THE STUDY OF THE BIBLE BY BOOKS

In the primary sense a book is a given number of leaves or sheets intended for writing and bound together so as to form one whole. The word, by a natural extension of meaning, comes to designate a continuous and connected piece of writing which is spread upon leaves bound together. By another natural extension of meaning, it refers to a definite section of writing, which has a principle of unity of its own, as well as a connection with the larger writing of which it forms a part. The student will remember that the Æneid is divided into twelve books and the Odyssey into twenty-four.

The books of the Bible are separate volumes or treatises, each having a distinctive character of its own and an ascertainable principle of internal unity. We may go so far as to say that the term book is never applied to a section of Scripture except on the basis of undeniable structural unity, even though it may consist of

the most diverse and contrasted elements. These are, at least, constructively unified (see remarks by Professor Cobern, *Methodist Review*, May, 1913, pp. 419, 420).

The biblical book, therefore, presents itself for study not merely as a convenient and manageable literary unit; but, since it incorporates into itself and raises to a higher unity a variety of elements, each one of which gains new significance by the relationship, it possesses the charm and interest of the finished, artistic composition. Of this fact, and the consequent stimulus to the mind involved in it, unhappily few people are aware. Study of the Bible by books is the most direct and attractive pathway to its inner and secret charm.

1. In beginning the study of a book of the Bible, as of any book, it is necessary to discover it. This discovery demands such a reading of it as leaves a distinct and permanent impression upon the mind. It involves a preliminary process of attention and identification.

It is evident that the full appreciation of the distinctive elements which enter into the make-up of a book must be the outcome

of prolonged study, but there are certain salient features which need to be seized upon at once, by sympathetic reading, as a preliminary to closer study. The book as a book, a distinct literary unit, is an immediate seizure of the mind through continuous reading. This "book-view" can be gained by no other process.

One may make a detailed study of a book, word by word, and yet never grasp it as a distinct whole or feel the impact of its power in such a concrete way as to get and keep an individualized impression of it.

I wish to place the most deliberate emphasis upon the fact that a correct *general* impression of a book, which will serve as a framework to hold together and keep in proper order the details yielded by more finished study, is absolutely dependent upon the book's being allowed to stamp itself upon the mind by a process of continuous reading which brings its separate parts together in a single impression. The writer of a truly creative work thinks his book as a whole, and its expression of his idea is in the conjunction and climactic interplay of its parts. It is a manifest injustice to the

writer and his book, for it defeats his purpose and belittles the work of his hand, to study it in fragments.

Two tendencies are to be strenuously resisted. The first one is to postpone general impressions to the last, as if they were in the nature of exhaustive scientific generalizations. This is to mistake entirely the nature of the impression to be sought. What is needed is the antecedent impression of wholeness. It is that peculiar apprehension of the book received in the very process of gradual approach to it which no subsequent accumulation of detail can render less vivid. It is, so to say, to get the "feel" of the book as it moves out to meet us as we draw near to it. There are several degrees of acquaintance with any object of study, such as a book or painting or statue, each one of which yields its own result for study. There is the glance of the casual passerby, which indeed misses much but infallibly catches something which the close student, deeply imbued with the subject as such, cannot get. There is the comprehensive preliminary survey of one who seeks for whole impressions apart from

details. There is, finally, the diversified impression of one who has mastered detail in relation to the whole.

The second temptation to be resisted is to resort to handbooks or manuals of introduction for the facts which go to make up a preliminary general impression. These facts may be entirely correct, but the way in which we obtain them substitutes a course of reading for true Bible study and someone else's impressions for our own. It is astonishing and humiliating to reflect that so many of our most sacred opinions are taken at second hand and how little direct and personal contact with the world of truth we ever get. First impressions, at least, in order that they may be living and real, should be our own, picked from the ground with our own hands.

A book which is so constructed as to be a substitute for direct study should be shunned on principle. The use of such helps to study are apt to destroy the power of original work. Botany and geology should be studied in the field, chemistry in the laboratory, astronomy in the observatory. The Bible itself should be the field,

the laboratory, the observatory, for the Bible student.

2. The second step in book study is to develop or correct first impressions by systematic cataloguing and analysis of its distinctive features. Books vary greatly in the number and quality of characteristic features, as well as in the grouping of them, but close observation will soon yield results in the recognition of words, sentences, order of narrative or discussion which are characteristic and hence definitive.

It may be well to call particular attention to the fact, which is of primary importance, that the Bible is the world's book, partly for the reason that it binds into one volume works of different men, living in different ages, dealing with different subjects and in a different way. These differences are incorporated and presented in the various books.

The natural method, therefore, of possessing oneself of this wealth of variety is by book study—letting each book tell its own story in its own way. We are certainly losers by the over-prevalence of the habit of promiscuous quotation on topical lines

in which the individuality of authors and variations in the mode of apprehending and expressing ideas are blurred. The Bible ceases to be a literature and becomes a catena of quotations. As an experiment, let the reader undertake a careful comparative study of the three accounts of the Cæsarea Philippi episode as given in Mark VIII, 27–IX, 1, Matthew XVI, 13–28, Luke IX, 18–27. Let him read Mark's account first, making careful note (1) of the context involving marks of time, place, and occasion; (2) the wording of speeches; (3) the apparent motive and purpose of the narrative; (4) the distribution of emphasis; (5) the narrative style. Then, on the basis of careful observation of Mark, let him read Matthew and Luke and note clearly and definitely in detail the divergencies. One who has never pursued this method will be surprised to know how much keener his interest in the narrative will be, how many fascinating questions and illuminating suggestions will leap out of hiding places in a text to which his mind has become dull through the familiarity of routine reading. What is true of a limited section, like the one here se-

lected, is also true of any one of the books of the Bible. Instead of reading a life of Christ based upon an attempt more or less systematic to minimize variations in the accounts, let the reader study the Gospel of Matthew until the portrait of Jesus and the narrative of His life as Matthew beheld and interpreted them, stand out clearly in his mind. Then let him go through the same process with each of the four Gospels before attempting any combination into one continuous narrative. It is a safe prediction that the Bible will never again be the same to one who studies in this way even one book. It will not only rescue from oblivion that one book—it will send him out with the zest of a discoverer for further experiences of the same sort.

3. The third advance in book study is to discover the organizing principle which gives the book its unity. This opens an important field of discussion, inasmuch as there are widely different modes of unity. Take three books, almost at random, like Isaiah, Proverbs, the Epistle to the Romans —each is a book, each in a real sense is a unity, but each is organized upon a totally

different internal principle. No observant reader could pass from the book of Psalms to the book of Proverbs without recognizing that he has come into a new literary and spiritual continent. Moreover, no observant reader could possibly be blind to the fact that the book of Proverbs is one book, characteristically different from all others in the Bible; and yet it consists, except in a few instances when there are connected discourses, of brief and unrelated aphorisms. Professor Moulton calls Proverbs a "miscellany of wisdom in five books" (see Introduction to Proverbs in Modern Reader's Bible, pp. ix, f). This is a clear and satisfactory description, at once broad and definitive.

We have already recognized the fact that our modern division into chapters and verses does not belong to the true organic structure and often is destructive of it. Chapter division, which neglects paragraph structure, and verse division in continuous prose are, from the point of view of interpretation, impossible and absurd. It is well to remind ourselves, at the same time, that our modern division and arrangement

of books is by no means final or absolute. The Hebrew canon consisted of twenty-four books where we have thirty-nine. This is a hint that there are larger unities binding different portions of the Bible together than is recognized in our book division. The two books of Samuel, of Kings, and of Chronicles are in each instance to be considered single works. Ezra and Nehemiah ought not to be separated in thought or in study. The group of books which we call the Minor Prophets was known among the Hebrews as the Book of the Twelve. These little books gravitated together before the formation of the canon and have been inseparably united ever since. One might well ask: "What is the internal principle of unity, in this case, where there are differences of date, authorship, and subject?" The answer to the question may perhaps be found in the following quotation from the book of Ecclesiastes (quoted by George Adam Smith):

> And of the Twelve Prophets may the bones
> Flourish again from their place,
> For they comforted Jacob
> And redeemed them by the assurance of hope.

We must be prepared, therefore, for the utmost diversity in the matter of organization around a center of unity in the various books, but in every instance such a principle may confidently be sought. It is of vital importance to search for this constructive principle or center of unity, for when it is once found every portion of the book falls into place and gains new meaning in relationship to the whole movement of thought. The student should not overlook the fact that the principle of unity is usually, with greater or less explicitness, given in the book itself, e. g., Isaiah VI, 3, Amos I, 2, Job I, 9, John XX, 31, etc.[1]

4. The fourth step in the study of a book is to distinguish the subordinate items in the carrying out of this central purpose and organizing idea. In other words, to rebuild the book with explicit reference of each part to the central idea. As a literary product the internal structure is more or less concealed. It is, at once, one of the highest functions of literary appreciation and one of the necessary steps toward the free assimilation of a writer's thought, to

[1] See Appendix, Note G.

lay bare and expose its inner structure which, as a matter of artistic technique, he is careful to conceal. To take an example outside the Bible, how many lovers of Tennyson's "In Memoriam" would be prepared to state offhand why canto CVI follows CV; or CV, CIV? There is a reason and one can neither understand the poem nor appreciate it fully who has not thought it through.

The process of tracing out the construction of a book on the basis of a recognized principle of unity may perhaps be best seen in its actual application to a book.

In chapter XX and verse 31 of the Gospel of John the writer states the motive of his writing, which is seen to be the organizing principle of the entire book. A single, definite proposition undergirds and holds together the structure as a whole and in all its parts.

But how are the parts related to the whole in the actual realization of unity in the diversity of a rich and complex literary work? Look again at XX, 31: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing

ye might have life through his name." It is evident that this statement involves far more than an abstract Christological thesis. Most of us have read the sentence as if it stopped at the semicolon. But, if the writer holds that belief in Jesus as the Christ will issue in "life" it is clear that the possession of life-giving power by Jesus is a part of his theme (see Clark: "The Christ from Without and Within," Ch. II). The fact that the Gospel was written with a view to persuasion, and that the writer looks to the results of its acceptance as an element in the testing of its truthfulness, takes the Gospel out of the class of mere treatises on a given subject.

Here then (in XX, 31) are the threads that are interwoven in the Gospel.

A. The person and career of Jesus—the historical and biographical narrative—basis of the work. It is not to be forgotten that this historical narrative underlies the entire Gospel. John uses the narrative name "Jesus" without qualification or accompaniment 248 times, an average of once in less than four verses.

B. A doctrinal interpretation of Jesus as Messiah and Son of God.

C. The presentation of Jesus so interpreted as the object of faith and the giver of life through faith.

As a test of the correctness of this identification of xx, 31 as the key of the edifice, let us turn to the introductory passage of the Gospel (i, 1–18). Here at once, in spite of the abstract and philosophical form in which it is cast, the interweaving of the threads already discovered in xx, 31 appears. The historical note is struck clearly and strongly in verse 14 which is the center of the passage. It appears previously in verse 11 and subsequently in verse 17 where the Word, spoken of at the beginning as eternal, personal, and divine (verse 1) and in verse 14 as having become flesh, is identified with the historic Jesus, who is more specifically pointed out as having been testified to by John the Baptist, and rejected by those who were peculiarly His own. Whatever else may be said of the introductory section, the *warp* of it is the historical career of Jesus.

Next, we become aware of the doctrinal

interpretation of Jesus as, in His mission, the Christ; and, in His person, the Son of God. So far as this element is concerned, we might say that the prologue is the expansion of xx, 31 or that the latter is a condensation of the former. It will be noticed that the doctrinal interpretation is asserted, not proved, and we have no clue yet as to how the proof, which it is the author's declared intention to present, is actually carried out. But notice how the third thread appears in the prologue. In verse 4 it is asserted that the Word is *life* to the world and *light* to men; that is, that in the Word man has the privilege of conscious communion with the infinite source of life. In verse 11 it is said that they who were peculiarly His own received Him not, and in verse 12 it is asserted that to those who did receive Him He gave the right to become children of God, who thus become the divinely begotten subjects of a new life.

In other words, we may summarize these three aspects of the prologue thus: The Person, the Historic Manifestation, the Rejection by unbelief, and Acceptance by faith of the Giver of Life. In verses 6, 7,

and 15 John Baptist's independent testimony is urged as a reason for faith and in verses 14 (the parenthesis), 16, and 17, the actual experience of the disciples of the life-giving power of the Logos and Son from whose fulness they all received grace for grace, as they actually beheld the unveiling of His character, is also offered in evidence. It is thus apparent that the entire prologue, like xx, 31, is woven of historical narrative, doctrinal interpretation, and logically constructed argument for the unique place and authority given to Jesus because of His career and doctrinal significance.

To show how truly the key expression of the Gospel has guided us to the meaning of the book as a whole, even before we come to the main body of it, we have only to examine any careful analysis of the Gospel. For the purpose of independent comparison I append an outline taken from a work which does not attempt any schematic treatment of the prologue. It was prepared by Rev. A. Halliday Douglas, M. A., of Huntley, and appears in the volume on John, by the late Dr. Marcus Dods, in the Expositor's Bible series.

The Prologue or Introduction, chapter I, 1–18.

Part I. *The Manifestation of Christ's Glory in Life and Power*, chapter I, 19–XII, 36.

1. Christ's Announcement of Himself and the Beginning of Faith and Unbelief, chapter I, 19–IV.
2. The Period of Conflict, chapter V, 1–XII, 36.

The Evangelist's Pause for Reflection, and Review of Christ's Teaching, chapter XII, 36–50.

Part II. *The Manifestation of Christ's Glory in Suffering and Death*, chapters XIII-XX.

1. Moral Victory in Suffering:
   a. In Anticipation, chapters XIII–XVII (faith finally settled in the disciples, and *unbelief* cast out from among them).
   b. In the Actual Struggle, chapters XVIII–XIX (unbelief apparently victorious, faith scarcely saved).
2. Actual Victory over Death, chapter XX (faith proved right, and unbelief condemned).

The Epilogue or Appendix, chapter xxi.

One may also go beneath a general plan like this and find the same unity between the prologue and the rest of the Gospel in the common relationship of all the parts to xx, 31. The manifestation of Christ's glory culminates, first, in the resurrection of Lazarus (chapter xi); and, second, in His own resurrection (chapter xx).[1]

5. The fifth step in the study of a book is to relate it to the other cognate portions of Scripture. Books naturally tend to fall into classes, easily distinguishable from one another through peculiarities of literary construction or method, by subject matter or by doctrinal viewpoint. No book can be thoroughly studied except by comparison with others of the same class. More than this, every book occupies a definite place in the history, both of life and of literature. It represents or embodies a phase of development; it has antecedents without which its origin cannot be understood; it has consequents without which its influence cannot be traced. No book can be exhaustively interpreted without includ-

[1] See Appendix, Notes E and F.

ing in the reference both its origin and its influence. Every creative bit of great writing produces other writings like itself and throws its seed thoughts into new historic situations to bear new harvests. Every new harvest harks back to the old as it leans forward to the new. For example, how impossible it is to understand the New Testament without the Old, the Synoptic Gospels without the Epistles, and *vice versa!* The books of the Bible fall into groups, which demand consideration together and each book gathers new light from being placed and considered in company with its fellows.

The book of Job is one of a group from which it cannot be separated in thought or feeling. The book represents a crisis in the development of Hebrew thinking about God. It belongs to what is known as the Wisdom Literature, which, in essence, was the application of religion as a principle of thought to the explanation of life and the solution of its problems. It stands over against Prophecy, which is divine revelation, as devout and free human meditation

upon life in view of the accepted belief in a living and righteous God.

It is quite evident to one who reads the book of Job thoughtfully that the discussion to which the writer gives himself has already passed through several phases. The question with which it deals could never have arisen until the idea that goodness and prosperity are inseparably joined had become established in popular belief and been brought to the test of life, together with its bitter corollary that suffering and loss imply secret sin and a divine judgment upon the sinner.

It is also evident that one cannot feel the full force of Job nor interpret the book adequately who does not come to it from the study of the book of Proverbs and such of the Psalms as may properly be classed with the Wisdom books. Moreover, the student should carry his study of this branch of Hebrew writing on through Ecclesiastes to the Apocryphal books of Ecclesiasticus and the Wisdom of Solomon.

In the same way the book of Hosea cannot be understood without reference to Amos; nor can these two be clearly apprehended

without outlining them against Isaiah on the one hand, and the rest of the Book of the Twelve on the other. Ezekiel, Daniel, and the Revelation embody a distinct type of religious writing, are closely related, both in constitution and historic connection, and should be studied together. The epistle to the Hebrews should be studied in connection with Old Testament rites and institutions as set forth in Exodus and Leviticus. By means of these continuous and comparative studies, the mind will increasingly become master of groups of related and mutually illuminative facts. Books which are alike in fundamental construction and in the general range of subject matter and yet present characteristic differences of accent, viewpoint, and historic setting, are the most suggestive commentaries upon each other.

6. The sixth step in book study is to set each book in its appropriate place in the framework of history.

The very statement of this principle opens a door through which a multitude of complex and difficult questions as to the origin, composition, and dates of the books of the Bible crowd in upon the mind. We

shall not attempt to deal with these controverted questions except to point out certain facts, a knowledge of which is a necessary preliminary to any close study of sources, together with certain cautionary remarks for the student who is approaching this region of storms.

It is to be noted, first of all, that there are three ways in which a writing may be related to a given historical epoch:

1. It may be a product of the literary activity in that period, a natural and spontaneous outgrowth, and hence an accurate revelation of its life. Reference here is not to history so much as to imaginative literature, poems, songs, informal narratives, prophecy, letters (e. g., it is ordinarily asserted that the most ancient portions of the Bible are the poems or songs quoted in the narratives).

2. It may be the unadorned and unmodified annals of the period, deposited in sanctuary, palace or public building for future generations. It may safely be asserted that no historical work of any magnitude has ever been composed except on the basis of such contemporary annals. These are,

strictly speaking, *historical sources.* Successive generations of historians may work over such sources into new forms for new uses, but the contemporary annals remain permanently the substance and foundation of history.

3. A writing may be in the nature of an historical review of the period in which its annals are so arranged as to bring out the significance of the period as a whole. Such a document, though it may be based upon contemporary sources, is necessarily composed at a certain remove from the actual historical situation by one sufficiently detached to estimate with clear insight and judicial spirit its significance and value. The facts, in such an instance, belong to the ancient annals, the contemporary documents, the artless narrative or public record. The sifting, the grouping, the perspective, and the judgment belong to a later time. The truest insight into the meaning of an event or epoch does not necessarily nor even usually belong to the contemporary annalist. Distance of time as well as of space corrects the perspective.

Now, as a matter of plain, every day com-

mon sense we may reasonably expect to find in the Bible documents belonging to each of these three classes. Before illustrating these in the Bible itself, I desire to adduce one instance from the outside. The illustration is particularly valuable because it occurs in a passage of straightforward historical narration free from all theoretical bias. It shows how the historical method is actually applied.

The history of the reign of Sargon and his son, Narām-Sin (3700 B.C.), is contained in an omen-tablet bearing the signature of Asshurbanipal (668–626 B.C.), and formed a part of the latter's vast library (see Rogers: "Religion of Babylonia and Assyria," p. 20f.) The historian says (McCurdy: "History, Prophecy, and the Monuments," Vol. I, sec. 90): "The narrative portions are written in the style of modern Assyrians, and abound in locutions characteristic of the annals of the later king himself. But the fulness of minute details and the mention of localities not known to later times seem to preclude the supposition that the whole work was a modern invention. Moreover, the very nature of the

document, in which the motive is divided between the achievements of the two monarchs and the occasions or circumstances of their enterprises, is little favorable to the hypothesis of a wholesale fiction. On the other hand, the fact that the kings do not speak in the first person, as is customary in the royal annals, gives color to the assumption, probable on all grounds, that the whole narrative was worked up for modern readers from contemporary notes preserved in the temple archives of the old dynasty of North Babylonia."

In the next section (91) the historian notes the discovery of actual contemporary records of the reign of Sargon and his successors of the same remote epoch. These discoveries confirm the conclusion drawn from the characteristics of the later narrative as to the historicity of the persons and at least a part of the events recorded.

This passage from McCurdy is worthy of careful attention. It will be noticed that the case is extreme in two particulars: 1, The lapse of time between Sargon and Asshurbanipal is very great; 2, The linguistic marks of the ancient documents have

been practically eliminated in the modern recension. The evidences of historicity are (1) fulness of minute details, (2) mention of localities unknown later, (3) variation from later usuage in the addresses attributed to kings. The final testimony in the case is afforded by definite *objective* discoveries bearing upon the age itself.

The careful application to the various books of the Bible of the method employed by Professor McCurdy in the case just instanced, will lead to most satisfactory results. It is necessary to distinguish between contemporary annals, which are usually sources from which historical books are built up, and the reflections and deductions of religious historians who have written books not for mere record but for purposes of teaching. It is important, therefore, to get the viewpoint of the writer in order to feel the force of his presentation as a whole and to place the book correctly in relation to the historical movement to which it refers.

This constructive work of getting the author's own view of the meaning of the history is logically antecedent to the inves-

tigation of sources or the application of the principles of historical criticism.

The conclusion to which I have thus been endeavoring to point the way is this: That apart from all questions of sources and origins there is in the Bible as it now stands, in the chronological order of the books, a unity, order, and progress of such a sort that it deserves to be considered and allowed to make its own impression antecedent to all attempts, in the interest of archæological exactness, to break it up into its component parts. As Professor Genung has ably stated the issue: "The tangled and dubious lines of its development have long ago met in unity and solution higher up, a solution which, on my scale of estimate, is far beyond the keen and well-nigh abnormal sense for discrepancies which at present prevails. The Bible has wrought its work as a final and definitive edition, whose worth is not necessarily invalidated by the enlarged and refined conceptions which later interpretation has infused into it" ("Wisdom Literature," p. 11).

It is the part of wisdom, which sometimes lingers while knowledge grows, to begin

with the Bible as it now is—to deal with the completed product, in the light of which the process of its becoming may be more certainly and safely studied. It would be well if we were all more deeply engaged with the Bible, as it is, and less, perhaps, with the Bible as it may have been. At any rate, it is a valid assumption that our books may be placed in a true genetic order with reference to the historical process out of which they have issued and of which they profess to be the record and true expression.

7. The seventh task in book study is to relate the book to the Bible as a whole. As in duty bound I have insisted upon the necessity of thorough book study, the absorbed and concentrated attention to single books in order to the mastery of each book which contributes of its flavor and peculiar quality to the whole Bible. The importance of this processs can hardly be overestimated. Not by accident did it happen that the Bible came to completion through a long, gradual, historical process of which one of its separate books is a unit of crystallization. Each book, therefore, denotes a moment in a history everywhere

full of meaning, which can be grasped only through the book which is the utterance of that moment. Or, to look at it from the viewpoint of revelation, each book is a tone of the voice of God speaking through the ages. But the matter must not be left here. In this case the whole is much more than the arithmetical sum of the parts. The Bible is composed of sixty-six books, but the result of bringing together these books, when seen in its entirety, is far greater than one could possibly expect who had studied any or all of the parts. The gradual emergence of a plan binding all the parts together, the many-sided architectural unity of a composite work made up of countless factors, wrought separately and fitted together, so that the meaning and intent of each are disclosed in the coming of all—this is the meaning of the Bible and its books. This discovery of the Bible, as it really is, for one's self is the reward of true Bible study.

I should insist, therefore, not only that the student should constantly keep the whole Bible in mind in every part of it; he should constantly pass and repass by all open avenues, of which there are many,

from each book to the Bible as a whole. As has already been repeatedly intimated, the study process passes constantly from details to wholes in which those details find completion and fulfilment. The true student must know the books of the Bible, but he must also know the Bible in the unity and perfection in which the books are framed and set.

VI

THE STUDY OF THE BIBLE BY HISTORICAL PERIODS

The study of the Bible necessarily involves the development of the historical sense and interest. This is true not merely because certain portions of the Bible are specifically and formally historical but more because the Bible as a whole is at once the product and record of an historical process. One of our great writers (D. W. Simon) has written a book entitled: "The Bible the Outgrowth of Theocratic Life." I should be disposed, while accepting this title as correctly expressing the truth that the Bible is the immediate outcome of Israel's unique life, to broaden it so far as to take in another undoubted fact, that the Bible is the outcome of God's dealing with the human race as a whole.

This idea may be a commonplace to the reader, but the discovery of it marked an epoch in the mental life of the writer, and its importance is so great as to deserve some mention. It is noteworthy, first of all, that Israel as a nation was gathered out of

the great Semitic family, the unique racial fiber of which, previously developed, forms the basis of the individual history of the "peculiar people." Without mankind there were no Semites, without Semites no Israel, without Israel no Bible as we have it. The history of Israel therefore, implies and gathers unto itself a significance from the total previous and contemporaneous history of mankind.

Again, it is to be remembered that throughout its entire course of development the people of Israel, however, separated at the core by original ideas and principles of worship, was surrounded and pressed upon by the great nations of antiquity who not only conditioned outwardly the movement of events in which Israel was involved, but formed the historical matrix in which Israel's national ideas and purposes were moulded. Is it too much to assert that not a single line of the Old Testament would have assumed the form in which we have it, had it not been for the geographical situation of Palestine, which made Israel the frontier nation of the ancient world? No great nation of the Orient could look at another

without sighting across the highlands of Judea. No nation could march against another without crossing Israel's territory or traversing her boundary. No more significant fact for the history of revelation could be imagined.

In like manner the history of Christianity, from the advent of Christ on, was conditioned, in its modes of self-expression, in teaching and institutions, by the fact of its inception in the imperial era. It is a fact of *history* as well as of *doctrine* that Rome is the "Babylon" of the New Testament.

But there is another and still deeper reason why we are to consider the Bible to be the outcome of universal history, the product of universal Providence. No formal narrative of historic events in the various biblical eras could begin to give an account of the forces and influences which have gone to the making of the Bible. In its innermost essence the Bible is the response of the human spirit to the Spirit of God. While, in its immediate creation and publication, it is the outcome of that unexampled Hebraic sensitiveness to spiritual impressions, which culminates in the

world's supreme Teacher, yet, all the way along, the fact runs more deeply and spreads more widely than this exclusive reference to Israel would imply. The Bible represents the essential response of the human spirit to God as it represents the universal message of God to the spirit of man. There is throughout Scripture the deep undertone of universal humanity which is so much more than national consciousness or individual insight. That which is implied but not spoken, taken for granted but not formally enforced in Scripture, are those universal and fundamental convictions which are not the exclusive property of Hebrew or Christian but belong to man, as such, made in the image of God. Without such a context and inwrought structure of universal principles, the Bible would be unintelligible. Therefore, the Hebrew priest, prophet, and sage, the Christian apostle and teacher, even the Lord Jesus Himself, each in his own order, spoke both for and to universal man, taking his stand firmly upon elementary truths acknowledged by all normally constituted men. Such being the case, by every implication of its nature and

constitution the Bible is set in the midst of universal history which is its context, essential to the meaning of the text. The Bible cannot be studied apart from history.

At this point three questions emerge: What is history? What is the meaning of history? How shall we get at the essential and vital matters which are involved in history?

1. What is history?

Herman Grimm, in his life of Michael Angelo, has said that "history is the record of events in relationship to great men." It is more than this, for men who are not great have a part and place in history. But the two elements, events and persons, in their mutual relationship constitute the main factors of which history is the record. Approximately, at least, personality is the source of the moulding forces which make history—events are occurrences in which those unseen forces issuing from personality embody and realize themselves. Men, because they are so and so, do such and such things; they build cities, they drain swamps, they sow and reap, they sail the seas, they fight battles, they form nations. Persons

cause events, events affect persons and immediately cause other events, and so the endless succession goes on. History, therefore, is the continuous record of the thoughts, deeds, and experiences of men.

2. What is the meaning of history?

The attempt to answer this question carries us at once into a totally different region. We seek no longer a procession of persons, a simple, continuous flowing panorama of events. History breaks up at once, under the scrutiny which seeks for meanings and values in the process of ages, into a complex of separate movements, each having a distinct quality, explanation, and end of its own. That these have a relationship to each other and that all are gathered up into a comprehensive unity involving ultimate explanations applicable to the whole as well as to the parts we may be very certain.

But history cannot be understood in this sense without a philosophy of history, and a philosophy of history is impossible without a comprehensive view of man, the world, and human life. For, not to carry the discussion too far, a search for a standard of value in history, to which reference may be

made in estimating persons and events, brings us at once face to face with ultimate questions. What constitutes the significance of an event? The instant answer would be: Its bearing upon human life. What is the significance of human life? If there be any reply to this question it must be this: The absolute value of personality gives its significance to human life. Man is a personal being, capable of self-determination to moral ends—and the realization of those ends, through the exercise of freedom, in events gives its meaning to history. As Professor Bavinck has said ("Philosophy of Revelation," p. 133): "If history is to be truly history, if it is to realize values, universally valid values, we cannot know this from the facts in themselves, but we borrow this conviction from philosophy, from our view of life and of the world—that is to say, from our faith."

In other words, in the study of history we find it not only a catalogue of persons and events, but principles, laws, eternal truths in accordance with which men must act and events fall out. In history we find not only men great or small, and events, more or less

important, but the natural and moral orders, the world and God.

It is impossible to appreciate or even to understand the Bible without grasping the Bible conception of history. That conception involves two convictions.

1. That God is active in human history as well as man. The Bible professes to be the record of revelation, that is, of the dealings of God with men for the purpose of making Himself known. In one aspect of it, the entire Bible might be brought under the caption, "What hath God wrought!" It would be possible so to select and marshal Scripture statements in such way as to define history in the terms of an absolute divine sovereignty. This would make God the determining factor in history; His all-seeing purpose, His far-reaching power, His undefeatable will, condition, and control, the entire cosmic process which is His work and utters His message throughout. This gives history a meaning in that it has a personal and intelligent Cause, a constantly present and active guiding and controlling Power, and a predetermined end.

2. The Bible teaches also, and with no

less emphasis, that *man* is a real cause and creator of his own history. The government of the world is a *moral* government, and the relationship of God and man is a relationship of persons in a moral and spiritual order mutually adjusted through a natural order which is the ground and theater of the activities of both God and man.

God conditions Himself both in nature, where He brings Himself under a self-imposed law of uniformity, and in the life and history of man, who has been made a free personality. Principal Fairbairn says ("Philosophy of the Christian Religion," p. 184): "This authority [viz., God's] must, in the ultimate analysis, be ideal, i. e., an authority which does not repose on mere strength or physical might, but makes its appeal to the reason, and rules by governing men from within, by the categorical imperative which speaks to the conscience, and by the persuasion which constrains the will to seek the better part."

And George Adam Smith with fine insight says (apropos of Isaiah XLII, 13–17): "The highest moral ideal is not, and never can be, the righteousness that is regnant but that

which is militant and agonizing" (Isaiah, Vol. II, p. 139).

Therefore it is that in the Bible we hear the voice of God not only as one who rules but as one who pleads. Life is represented as a battlefield of opposing forces in which God is sometimes hard bestead (Isaiah LXIII, 1–9); His plans are thwarted, His purposes of grace delayed and even (as in the case of Israel at the Exile) defeated, His very will and love denied and betrayed. To the formal and precise philosophic mind this may seem extremely crude and anthropomorphic, but it has the distinct advantage of being in harmony with the facts and of adding earnestness and dignity to life. The clear recognition of the fact that God enters human history under the conditions of that history is necessary in order to understand how inevitably, as a result of God's self-limitation, history breaks up into periods.

God is supreme, and ultimately God's nature and will must be the touchstone of all events; otherwise history has no beginning, middle, or end worthy the name. But God's will is done through a process which

involves a rational freedom on the part of God's creatures, its use and its abuse, its guidance, conquest, and restoration. Thus God's purpose moves forward by degrees, advancing from stage to stage of completion in an educative, redemptive, militant, moral process.

3. How shall we get at the essential and vital matters which are involved in history?

History breaks up into periods, into a series of movements punctuated by events in which those movements originate and eventuate. History is a drama consisting of acts and scenes which move forward to a dénouement which is the adequate outcome of the whole.

To quote Professor Bavinck again: "There is no history without division of time, without periods, without progress and development" (op. cit., p. 141).

It is therefore evident that in order to grasp the meaning of history at all we must recognize the fact that it does consist of periods, single movements, each related to the whole and contributing to it, but having a distinct principle of internal unity, a character and physiognomy of its own.

The period, which is a relatively complete and consistent unit, is the natural approach to the study of history, and that for a number of reasons. (a) There is, to begin, the practical every-day matter of interest. I have consorted much with teachers and students and other supposedly intellectual persons, and I have come to the conclusion that few men are born with any developed taste for history. What is far more serious, most men lose what taste they originally possess through improper or at least inadequate methods of training. In many instances the native taste for history dies of too much "compendium." Undoubtedly outline studies are a necessary element in elementary training, but to stop with bird's-eye views is to stunt or slay the faculty of historic appreciation. One has only to think of the way in which conciseness is attained—in the majority of instances—by reducing the whole narrative to a chain of dated events, together with a catalogue of distinguished persons and a thin and juiceless text of commonplace description. I can imagine that few penances could be more severe than to force one to read contin-

uously the ordinary school compendium of general history.

In contrast here place the historical novel, with its intense dramatic atmosphere, its fascinating swiftness of movement, its sharpness of outline and vividness of color. There are gentlemen now alive who owe whatever real understanding they have of English history to William Shakespeare and Walter Scott. Wherein lie the power and fascination of the historical novel or drama, as compared with the ordinary compendium of history? At the bottom lies the fact that the novelist or dramatist chooses a comparatively brief period of history with which to deal and fills it with light and color by bringing it near to the mental eye. He portrays the period with a wealth of descriptive detail. The historical romance or drama is the product of the historical imagination, one of the rarest and finest of intellectual gifts. That gift, the ability to see and reconstruct the past, is in its creative form a native talent, but it may be cultivated. The imagination is *kindled.* And the imagination is kindled by contact with the facts in which the past is disclosed.

Herein lies the value of visits to historical spots and the viewing of historical relics. They bring one into immediate contact with the past and stimulate to actual vision of its concrete reality. The writer who would make the past live again in his imagination must move into the period and live there. He becomes acquainted with the men and women who lived then, he follows every clue which discloses their characters, motives, aims, and achievements. He studies each event. He lives each scene over again. He enters into the homes of the people, studies their dress, their customs, their modes of speech. He becomes the adopted contemporary of a far-off age, until he actually sees it in form and color. His imagination is afire with its splendor and power. He dips his pen in the very glow and substance of it. I am convinced that the real power of history is to be gained through the mastery of historical detail held with just regard to unities of connection and movement and imaginatively conceived. This must of necessity mean the study of periods, limited and defined movements,

which can be brought near and illuminated in detail.

Carlyle has a very suggestive sentence which is pertinent here. He says of Princess Wilhelmina's Diary ("Life of Frederick the Great," Vol. II, p. 4, London Ed.): "Wilhelmina's narrative, very loose, dateless or misdated, plainly wrong in various particulars, has still its value for us; human eyes, even a child's, are worth something, in comparison to human want-of-eyes, which is too frequent in history books and elsewhere." Eyes to see, in the historical sense, depend upon coming close enough to the actual life of the past to make it alive. One sees that which has the vividness and color, the actuality and perspective of real life.

(b) There is another reason why the study of history in periods is valuable. The meaning of history, as a whole, is to be found in these separate and individualized movements which blend together, but do not lose their separate individuality in the general process. And, in a very real sense, the meaning of universal history, the understanding of the factors which make it up,

the visualizing of the process are to be discovered and attained in the study of separate periods. John Jay Chapman ("Learning," etc., p. 11) has said of human thought what may almost be said of all human events: "In fact, human thought does not advance, it only recurs. Every tone and semi-tone in the scale is a keynote; and every point in the universe is the center of the universe; and every man is the center and focus of the cosmos, and through him passes the whole of all force, as it exists and has existed from eternity; hence the significance which may at any moment radiate out of anything."

It is not too much to say that without the profound study of some one great period a man can never be at home in history, while with it he can never be altogether a stranger in any epoch or movement. The prolonged and minute study of a single period will be found to be worth all that it can cost of patience and toil. Many will find it the open door to scholarship and philosophic insight.

This for the philosophy of historical study by periods.

In the practical task of mastering any period, the student will do well first to acquaint himself with the main biblical periods and the relationships of the various books to them. Some earnest and careful students of the Bible seem not to have discovered this interesting historical framework. One can note where the historical books begin and end so as to frame together the external history. For example the Hexateuch covers from the creation of man to the death of Eleazar, the son of Aaron, and reaches over into the next period by the mention of Phineas, the grandson of Aaron (Joshua v, 33). The book of Joshua records also the death of Joshua (xxiv, 29), and in the following verses summarizes the history through the lives of the contemporaries of Joshua who survived him. The book of Judges (i, 1) is linked with that of Joshua (xxiv, 29) and carries the history forward to the destruction of Benjamin and the marriage of the surviving remnant. In xxi, 25, the history of the period is summarized.

The book of First Samuel begins in the period of the Judges and in the person of

Samuel marks the transition to that of the Kings. The two books of Samuel begin with the birth of the Prophet-Judge (1 Samuel, I) and end with the plague of the numbering (2 Samuel, XXIV), one of the events of David's later life. The books of the Kings begin with the old age and death of David, give the reign of Solomon somewhat in detail, recount the parallel histories of the two kingdoms until the downfall of Samaria (2 Kings, XVII), and then confine their attention to the Southern Kingdom until the siege and fall of Jerusalem (2 Kings, XXV, 21). Two additional notices are supplied, one (2 Kings, XXV, 22–26) narrating in brief the events which culminated in the hegira of survivors to Egypt, and the other (XXV, 27–30) the later experience of Jehoiachin in captivity.

The books of Chronicles begin with a rapid summary of early history by means of lists of names and then strike into later history at the battle of Gilboa which resulted in the death of Saul and the end of his house (1 Chronicles X). These books record the reigns of David and Solomon to the death of the latter and the division

(2 Chronicles x), thereafter giving the history of the Southern Kingdom alone down to the end of the exile (2 Chronicles xxxvi). Here the narratives of Ezra and Nehemiah take up the story.

At this point it will be easy to form connection with the New Testament by means of the latest events of the Old Testament and the earliest of the New, giving the limits of the inter-Testamental period which the student will be surprised to find so short. Through the succession of High Priests, in the Old Testament and the Apocrypha and by means of the Kings of the Hasmonæan dynasty reaching down to Herod, who ended the family by wholesale slaughter and inherited its power, we reach the birth of Christ and the beginning of the new era. These instances are enough to illustrate the point now being urged, that one can discover an easy entrance into an understanding of the biblical periods through an analysis of the historical books together with a tabulation of the historical notices in books not strictly historical. The books of Psalms and the writings of the prophets all supply interesting historical notices.

It will be noticed that the turning point from one era into another is usually the birth or death of some distinguished person or an event which brings about social or political change. Usually important transitions are marked by the beginning or ending of books.

Again, the student should notice how, on the very surface of the history, the division into epochs is marked with clear lines. For example, taking the social and political organization into consideration we have the following familiar division: 1, The Patriarchal Age; 2, The Age of the Judges; 3, The United Kingdom; 4, The Divided Kingdom; 5, The Exile; 6, The Return; 7, inter-Testamental; 8, The Life of Christ; 9, The Founding and Expansion of the Church. This division may be sub-divided so as to bring in the Bondage in Egypt, the Wandering, the Conquest, etc.

Or, one may take the nations surrounding Israel and influencing her history as the basis of division. Then the succession of empires on the world's stage forms a majestic framework for the drama of Israel. We would then have for the later history, the

Babylonian, Persian, Greek, and Roman periods, which would bring us into the very conditions into which Christianity came.

Instead of these divisions one might take the biblical period as a whole, beginning, for a background, with the succession of Oriental empires and setting the biblical history against it. The succession would be:

Babylonia	4000–	2000 B. C.
Assyria	2000–	606 " "
Egypt	1550–	525 " "
Chaldæa	626–	536 " "
Persia	559–	331 " "
Greece	594–	146 " "
Rome	753 B. C.–476 A. D.	

We can relate these histories together by connecting Hammurabi of Babylon and Abraham cir. 2000 B. C. In this same connection one can place the approximate date of Moses at 1500 B. C. and that of David at 1000. The biblical period, as a whole, may be dated from Abraham (2000 B. C.) to the death of John the Evangelist (100 A. D. cir. cf. Accession of Trajan 98 A. D.).

The schemes of division thus far suggested are more or less formal and external, based

upon the outward movement and political articulation of the history. The entire mass of material may be handled in a wholly different way. For example, attention may be concentrated upon Israel as a nation and in her national life. We should have something like this: 1, The Period of Preparation; 2, The Period of Development; 3, The Period of Decline; 4, The Period of Restoration. Into this scheme the era of the New Testament may be fitted as 5, The Period of National Extinction.

It is to be remembered that in each suggested division into epochs a particular method of organizing and viewing the historical material is involved. This plasticity of history to various methods of treatment makes historical study endlessly fascinating. One can, for example, deal with the entire mass of historical material relating to Israel with sole reference to the coming of Christ, giving three great periods: 1, The Period of Preparation (up to the Birth of Christ); 2, The Period of Realization (Life and Ministry of Christ); 3, The Period of Application (founding of Christian church). The history of Israel has

also been divided into three great epochs by reference to her training for work in the world (by Dr. D. R. Breed, "History of Preparation of the World for Christ"): 1, The Period of Inclusion; 2, The Period of Seclusion; 3, The Period of Diffusion.

It is particularly desirable that beginners in historical study should recognize the fact that ways of dealing with historical material are endlessly various. The study of history is kaleidoscopic in the variety which it presents both of form and color.

It now remains to point certain guiding principles in the study of a single historical period and to illustrate by a concrete instance.

1. The limits of the period must be set and the period itself set in the framework of adjacent periods.

As has already been indicated the advent of some signal personality or the occurrence of some marked event or the definite emergence of some new force marks the change from era to era. Of course, the flow of events is continuous, and sometimes the transition to a new era is imperceptibly conducted so that the discovery that a

change has taken place comes with a shock of surprise. Usually, however, the change is clearly perceptible.

2. Next one should make a careful study of events, political and social, with special reference to causes and effects.

There are two reasons why the dramatic element, that is, the study of the bearing of actions and events upon each other should be introduced. In the first place, it is necessary, in order to know the meaning of any single event, to place it in the chain of causal connection. The "why" of an occurrence is a part of the "what" of it; so also are the results which flow from it a disclosure of its real nature. One must work into an event from the past and out of it into the future in order to understand it.

Another reason for attending carefully to this matter is that it corrects the perspective in which we see the relationship of small and great. No one can possibly estimate justly and with nice appreciation the importance of an event until one knows with what results it is fraught. It is a commonplace of historical philosophy that

great movements begin obscurely. Without the measuring line of consequences the great importance of certain seeming trifles could never be known.

3. A third and important as well as fascinating work is the detailed study of leading persons who have stamped themselves upon the history of the period.

To many people who have read history only in the gross historical persons are simply pegs upon which to hang dates and events. If such a student happens to have a retentive memory he will know a great many names, a great many dates, and a great many events. It is the greatest delusion in the world to suppose that this involves or implies a knowledge of history. Names, dates, events are related to history in the real, vital sense as ink impressions on a printed page are related to the ideas expressed. They *symbolize* the personalities, the forces, the processes which have existed, which have operated, which have taken place in the world's life. To know history is to know the men who have lived in the past. It is to know why they have acted as they have done. It is to know

the causes and results of their actions. What kind of a man was David of Israel, Henry VIII of England, Philip II of Spain? It is not enough to know when and where each of these men lived and reigned. We wish a vitalized, concrete portrait of each. We must actually know the men.

Now this knowledge can come only by prayer and fasting, in an accommodated sense. It means the close study of a man's life, a minute search for characteristics and motives, a whole-souled attempt to get under the surface into his mind and heart. We must get close to the man and follow every clue to his personality until the secret of his life is uncovered before us.

4. A fourth step in the study of a period is to get a true view of its ruling ideas. These are embodied in various ways in its laws and institutions, in its literature, philosophy, and art. It will be seen that the history of mankind has worked out in concrete form in successive periods certain ruling ideas. One age stands apart from another in the predominance in its life of this idea or that. Just as nations embody and realize certain great organic principles,

so epochs of history possess distinct and discernible peculiarities, which, once recognized, beome characteristic and definitive. Let us illustrate these remarks by a brief glance at a single period.

The so-called "Roman Period" in the history of Israel extends, according to the accepted treatment of it, from 63 B. C., a date which is signalized by Pompey's conquest of Jerusalem, to the overthrow of the same city at the hands of Titus in 70 A. D. This period follows the Maccabean and in its leading characteristics is the outcome, in part, of general conditions which brought the civilized world under the control of Rome and, in part, of internal conditions of Israel resulting from the revolt against the Seleucids and the temporary establishment of Jewish independence. An interesting point of connection is found in the striking fact that in the preceding epoch John Hyrcanus forced the Idumeans to become Jews and that the following period is dominated from beginning to end by the Herodian family who were Idumeans.

The center of interest in this period, from the viewpoint of Jewish history is undoubt-

edly Herod the Great. From the moment when, as a young man, fired with an hereditary ambition, he made his sensational attack upon the outlaws in their stronghold in the Valley of Doves to his tragic and bitter end, just within the Christian era, the strange and sinister personality of Herod dominates his epoch. He was merely a petty king, an appointee and servant of Rome, without power to coin any but copper money; he was at heart barbarian and pagan; he was insanely ambitious and murderously jealous of any who might possibly undermine his power, limited and petty as it seems, in any wide view of world-politics, to have been; he misunderstood and mistreated his subjects; he was hated by them with a hatred that knew no bounds; he slew his own happiness and murdered his own peace and died in the blackness of utter despair—and yet, for nearly forty tumultuous years he held a key-position in the world's life and was always to be reckoned with by any emperor, general or whatnot who essayed to gain and keep power in the Roman Empire. At least twice his hand alone turned the current of events

into new channels—Julius Caesar, Augustus, Mark Antony, Cleopatra, each in turn felt the iron beneath the velvet glove of diplomacy he always wore with those mightier than he. The career of Herod touches with tragic intensity this entire period. The student of it should first of all master the facts of his life and try to get some insight into his baffling character. Few people seem to have any conception of the complexity, the greatness, the folly, the misery of Herod.

Then, around him, were strange and fascinating men and women. Nicolas of Damascus, subtle politician and scholarly sychophant; Herod's viperous sister, Salome; indeed, the whole seething mass of intriguers who filled his court and formed his personal following, invite to study.

Next to these dominant personalities, is to be studied the social and religious life of this period. We are to go back into the preceding time and note the results of the political success as well as the religious triumph of Judaism as represented in the Hasmonean house. We are to note the growth of parties. We are to watch the

emergence of new and strange ideas. In this period of unrest and transition, of reaction and rapid change, of political wire-pulling and religious fanaticism, all the conditions are found into which the Christ came. The one dominating counter-current which met the teaching of Jesus at the beginning and accomplished the tragedy of His rejection and death was the union of politics and religion in the perverted Messianism of His day which began in the Maccabean and was continued and developed in the Herodian epoch.

In the literature of these adjacent periods, the Book of Jubilees, the Psalter of Solomon, etc., one finds these ruling ideas expressed. The period from Nehemiah to Christ has sometimes been called an "Age of Silence"—no period could be imagined more articulate and vocal. There is Babel rather than silence. I would remind the reader that the one great source book for this period, aside from the contemporaneous literatures already mentioned is Josephus. He should read the Apocryphal books of Maccabees, then the Antiquities and the Jewish War as these touch upon the career of Herod,

then the Apocryphal and Messianic literature of the time; finally, a comprehensive and spirited history of Rome during the hundred years before and after Christ. First of all build a framework of dates and events so that the period may be identified and placed. Then into the bare framework so constructed, the results of prolonged and minute study may be set, until, finally, the imagination wakens to vision and one is at home in the history. This is the delight of historical study. To master even one epoch in this way is to gain, to a degree, the culture and enrichment which the study of history has to give.

APPENDIX

A. The Terms Intensive and Cumulative

Several times in the text the terms "intensive" and "cumulative" were used with reference to the organization of the student's life. A brief additional discussion of the meaning of these terms and their place in the argument may not be out of place. By intensive study is meant the close cultivation, by continuous application, of a limited field. By cumulative study is meant a method of conserving results so that one becomes a growing student by the progressive mastery of continually enlarging fields of knowledge.

In attempting to link together these two apparently unattached principles, may I premise that they are more intimately related than at first appears. Mastery of one field of knowledge, in so far as this is possible, is in a very real sense the mastery of all. The pathway to true power is by the intensive cultivation of a defined tract by a persistent and resolute grappling with its characteristic problems. The mastery of method, the conquest of mental laxity and weakness of will, the acquirement of skill in handling details, and persistence in meeting and overcoming difficulties—all the distinctive qualities of the man of power may best be attained by intensive work in a rigidly limited field. This is the meaning of the "thesis" in university work. A general command of allied subjects is valuable, even necessary; but personal power and citizenship in the commonwealth of those who know are the outcome of concentration and detailed mastery in a field magnified in detail by close observation.

President Harper, in the discussion from which I have already quoted, points out that "one source

of waste in the educational machinery of colleges and universities lies in the dissipation and distraction made possible and even rendered inevitable by the lack of care shown to secure concentration of work on the part of both student and instructor." He says also, in the same connection: "No student can profitably conduct more than three lines of study at the same time, even when these lines run close together" (pp. 91, 92).

A more comprehensive indictment of many of our modern educational methods could not be framed. Personally, I am constrained to admit the justice of it. At any rate, experience leads me to believe that the intensive method in which the cultivation, at least during the earlier stages of mental life, is narrowed and deepened is most effective.

One pertinent and ever suggestive illustration occurs to my mind. During five years of a country pastorate my intellectual mentor, to whom I owe more than words can tell, was a graduate of Trinity College, Cambridge. In many ways he was the most completely educated man I have ever known. In the course of many conversations I learned something of the method of undergraduate training through which he had gone. In particular, I was amazed to discover that he had read very few classical books, far less, indeed, than any American undergraduate of my acquaintance. But with what care those books had been read! The candidate for a degree was expected to know all that could be known concerning the books under review. He must know the history of the book, including the number, character, and standing of extant manuscripts; he must know all the variant readings; he must choose one of the variants for himself and be able to defend his choice; he must be able to give a mechanically exact translation together with construction; he must also give a translation

marked by literary finish, and be able to turn the translation back into the original. Whether this method prevails in the English universities now I am unable to say, but the method could not fail to ground in the essentials of true scholarship any subject of it.

The chief secret of intensive study is to make repeated and persistent attacks upon the same subject. To get at the heart of a Scripture passage or book it is necessary to come back to it again and again with a constantly augmented grip derived from previous encounters. The rock is drilled by successive nips at its hard surface, which yields to no attack except that which advances by degrees. The Bible yields its deeper secrets as does the rock, to the same manner of gradual and persistent attack. The method is essentially cumulative because its results appear in close-set, connected series. Each gain in the way of increased insight or understanding is the result of those previously attained and would have been impossible without them. The process of study is very like mining by hand; each stroke of the pick or shovel breaks loose a bit of rock which exposes a new surface for attack, which previously was not only hidden but protected. We are occasionally amazed by some teacher's or writer's flash of unexpected insight. We should be inclined to attribute this achievement to a happy accident and be disposed to envy the man to whom such things happen. The truth of the matter, however, lies deeper and is expressed in a sentence of Pasteur's: "In the realm of investigation, accidents happen only to the mind which is prepared." The only preparation for such experiences, which crown the true scholar's laborious life with moments of supreme delight, is in the patient and persistent drudgery which binds day to day in unbroken succession.

B. The Title Jehovah and the Term Holiness

What does philological science tell us of the origin and primitive meaning of this highly important word? Its testimony is not so clear and conclusive as one might wish. For example, a prolonged and somewhat acrimonious controversy has been conducted in scholarly circles as to whether the name Jahveh is to be found outside of the Old Testament and the use of the Hebrews.

Professor Rogers ("Religion of Babylonia and Assyria," p. 89f; cf. the more cautious statement of Pinches, "The Old Testament in the Light of the Historical Records of Assyria and Babylonia," p. 535) thus summarizes this controversy: "There can, therefore, be no escape from the conclusion that the divine name Jahveh is not a peculiar possession of the Hebrews. It covers a large extent of territory both geographically and ethnologically, and the rapid accumulation of cases in which it appears during so few years makes reasonably probable a still wider use of the name than has yet been actually proved" (p. 95). So far, so good. But notice what follows: "The name came to Israel from the outside. But into that vessel a long line of prophets, from Moses onward, poured such a flood of attributes as never a priest in all western Asia, from Babylonia to the sea, ever dreamed of in his highest moments of spiritual insight. In this name, and through Israel's history, God chose to reveal Himself to Israel and by Israel to the world. Therein lies the supreme and lonesome superiority of Israel over Babylonia" (ibid., p. 97).

This statement which really means that the term Jehovah came to Israel as an "empty vessel," then by the prophets to be filled with new and unique meanings, brings Dr. Rogers into fundamental

disagreement with Professor Delitzsch, inasmuch as the latter implies that the rich meaning which he gives to the term Jehovah represents its significance to the Babylonians. He says, apropos of the Jahveh tablets: "Therefore Yahwe, the Existing, the Enduring One (we have reasons for saying that the name means this), the one devoid of all change, not like us men, who tomorrow are but a thing of yesterday, but one who, above the starry vault which shines with everlasting regularity, lives and works from generation to generation—this 'Yahwe' was the spiritual possession of those same nomad tribes out of which, after a thousand years, the children of Israel were to emerge" (quoted by Johns: "Babel and Bible," pp. 70–72; and Rogers: op. cit., pp. 91–92.)

This description is a noble passage, but we cannot doubt but that the learned author has inadvertently robbed the Bible in order to crown Babel with the credit for the ideas. There is not the slightest ground that any "priest in all western Asia, from Babylonia to the sea, ever dreamed of" any such attributes as belonging to his Jahveh. The situation, then, is this: By the help of the ablest philologists we have discovered in Jahveh a more or less widely used primitive Semitic term which, up to the very threshold of the Bible, has only the vaguest connection with the general idea of Deity.

Next we step within the circle of the Bible itself and seek to discover the meaning of this mysterious and wonderful name. Philology, with no great unanimity or decision, transliterates the name but does not translate and throws no clear light upon the question of its meaning.

Professor A. B. Davidson says ("Theology of the Old Testament," p. 45; cf. art., God, "Hastings' Dictionary of the Bible," Vol. II, p. 199f.): "The real derivation and meaning of the name are wholly

unknown." He also says (ibid., p. 46): "In Pentateuch the word is brought into connection with the word *to be*. This, however, is not an account of the actual origin of the name, but only a play at most referring to its significance, or perhaps more probably connecting a significance with it." Professor Davidson calls attention to the fact that the verb (in Exodus III, 14, see margin) ordinarily translated "I am," etc., is a future and should be "I will be," etc., and says (H. D. B., as above): "What He will be is left unexpressed. [Then he supplies the deficiency.] He will be with them helper, strengthener, deliverer." Where does Professor Davidson get this group of ideas with which to fill out the conception of Jahveh? It is clearly evident that he gets them *from the context* in this and other passages. Follow his train of thought a little farther. He affirms that up to the time of Hosea the play upon the verb *to be* is still in mind (Hosea I, 9) while by Isaiah's time it has passed out of consideration. Here "Jehovah expresses the idea of the one true God. It does not describe God on the side of His nature, but on that of His saving operations, His living activity among His people, and His influence upon them." He then says "The term 'I will be what I will be,' expresses the sameness of Jehovah, His constancy—His being ever like Himself. It does not express what other attributes He had—these were largely suggested by the fact of His being God; it rather expresses what all His attributes make Him, the same yesterday and today and forever, the true in covenant relation, the unchanging; hence it is said, 'I am Jehovah, and change not'" (Malachi III, 6).

The study of the word Jehovah is practically confined to the Old Testament and may seem to have been especially favorable to the argument for that reason. For comparison let us take a word of a

totally different kind, chosen at once because of its extensive use in all parts of the Bible and because of its fundamental importance in the development of biblical teaching, namely, the word *holiness*, with its cognates, holy, hallow (make holy), sanctify, sanctification, etc. We shall attempt to make this study as exhaustive as possible, within reasonable limits, in the hope that many important suggestions as to methods of study will emerge in the process. First of all, we shall interrogate the Hebrew and Greek lexicons, then we shall glance at the Bible dictionaries, and then, finally, make some investigations on our own account. Here is an exhaustive analysis of the material to be found in the great Hebrew lexicon of Brown, Driver and Briggs. The various articles concerning holiness in this work cover the following words transliterated and translated thus:

(a) Ḳôděsh, holiness.
(b) Ḳādsôh, holy or sacred.
(c) Ḳādăsh, to be set apart, which in its various forms includes, to show oneself majestic or consecrated, to set apart as sacred, to observe as holy, to honor as sacred, to consecrate by purification, to keep oneself apart from unclean things, etc.
(d) Ḳādĕsh and Ḳĭdĕshāb, temple prostitute, male and female.
(e) Ḳādīsh, sanctuary (name of place).
(f) Mīḳdăsh, sacred place.

Taking the discussion of (a) which establishes the analysis followed in all the articles, we find the following statements. We omit illustrative passages except in certain instances, the reason for which will appear later.

1. Apartness, sacredness, holiness of God:
   (a) Divine activity, practically equivalent to majesty. Jeremiah xxiii, 9.

(b) To attest His word as inviolable. Amos IV, 2; Psalms LXXXIX, 36; Psalms CV, 42.
(c) Of His name as sacred, inviolable, separate from all defilement.
(d) His Holy Spirit.

2. Places as set apart as sacred by God's presence:
(a) Heavenly abode.
(b) On earth.
(c) Tabernacle and its courts.
(d) Temple and its precincts.
(e) Jerusalem and its hills.
(f) Zion.
(g) Holy Land.

3. Things consecrated at sacred places:
(a) Furniture of tabernacle.
(b) Sacrifice of animals.
(c) Any consecrated thing.
(d) Anointing oil of priests.

4. Persons sacred through connection with sacred places:
(a) Priests.
(b) Israel.

5. Times consecrated to worship.

6. Things and persons ceremonially cleansed and so separated as holy.

In examining these articles one is struck, first of all, by the evident fact that the ethical meaning of the term, that which is its *distinctive* meaning to the ordinary Bible student, occupies a very inconspicuous and subordinate place. The division (b) under 1 (Ḳôdĕsh) and the corresponding division under 2 Ḳādôsh) refers to passages which in usage and context give us the ethical ideas usually associated with the words. We are also interested in discovering that the word holy is applied to Astarte and her devotees and to temple prostitutes in general

(see (d) above and "Jewish Encyclopedia," art. Holiness).[1]

We also notice that the term is associated with ceremonial as well as moral characteristics, with the furnishings of the sanctuary (an example in point) and the garments of the priests as well as the moral character of Jehovah and His worshipers. The fact of the matter is that, etymologically, the term holy means Deity and that which belongs to Deity. Every god *as god* is holy, and every person, place or thing belonging to Deity is derivatively, holy. Professor Davidson ("Hasting's Dictionary of the Bible," Vol. II, p. 204b) says: "Holiness is not primarily a moral quality, it is the expression of Godhead in the absolute sense." Skinner (ibid, p. 396f) says of the term *holy* used by heathen that "it is not intended to convey any information as to the character of the gods; it is an otiose epithet, the 'holy gods' meaning nothing more than the gods." Zenos ("Standard Bible Dictionary," art. Holiness) says: "It is God's uniqueness. God is holy because He is God. His holiness is His Divinity." Etymologically this is strictly correct and it delimits strictly the range of etymological science. Had we nothing but philology to help us we should be unable to recognize the difference between Jehovah and the Gods of the nations as conveyed in this term. We should be compelled to say that the Hebrews used the ordinary word to describe their Deity. What we found to be the truth concerning the word Jahveh itself we find also here. The derivation of

[1] In this connection it should not be forgotten that the Greek word Hagios, which is the Septuagint and New Testament representative of Kadosh, means simply devoted or belonging to the gods; and interesting enough, by an extension of meaning quite natural in the days of paganism, it means also accursed or execrable. The word is the precise equivalent (so far as primitive meaning is concerned) even in its paradoxical extension of meaning to Kadosh.

the term holy is entirely uncertain (cf. Zenos and art. in "Jewish Encyclopedia," as above, for contradiction on this point), and, primarily, it expresses in a vague and general way the powers and prerogatives of Deity. The word is another empty vessel for Scripture to fill with meaning. And wonderfully, indeed, is this done. Let the student of the English Bible begin with the Trisagion in Isaiah VI, 3 and from that as a center, beginning with Exodus XV, 11 where the term is used to point out the preeminent greatness of Jehovah, let him follow this great group of words from passage to passage and see for himself what is said of the holiness of Jehovah and the issues which it raises for His own worshipers and for the world at large.

Dr. Davidson appears to be almost in despair in the attempt to balance theoretical philology and usage, for he says in the same article quoted above: "Isaiah expresses his conception [of God] in the term Ḳādôsh, of which 'holy' is a very imperfect rendering." Zenos is expressing the same sense of futility in the mere linguistic study of this term where he says (as above, p. 349): "The etymology of the words employed cannot be pressed. The sense of the words is already fixed." The close student of the English Bible could make an article on holiness which, in practical value, would fall very little short of the learned articles mentioned if he would analyze the materials at his disposal with equal care and industry and present them with a like skill in arrangement and expression.

To illustrate further the value of context and usage, let me quote two paragraphs from a master of Old Testament exegesis in which he discusses the Old Testament conception of the holiness of God. In commenting on Isaiah, Vol. I, p. 336, Principal G. A. Smith says: Isaiah "likens the holiness of God to a universal and constant fire. To Isaiah

life was so penetrated by the active justice of God, that he described it as bathed in fire, as blown through with fire." In Vol. II, p. 137, of the same commentary he says: "The Jewish Scriptures insist throughout upon the sublimity of God, or, to use their own term, His holiness. He is the Most High, Creator, Lord—the Force and Wisdom that are behind nature and history. It is a sin to make any image of Him; it is an error to liken Him to man. I am God *and not man, the Holy One* (Hosea XI, 9)." In neither one of these passages does the writer rely wholly upon the lexicon for his interpretation. In the former passage, particularly, the context in Isaiah is drawn upon for the idea of holiness which is emphasized (see context of both quotations in the commentary for full exposition of the fact, and Vol. II, p. 255f, for another illustration. Cf. Stalker: "Christology of Jesus," p. 83).

C. Colossians 1: 9–23—A Study in Grammatical Analysis

The first sentence of the section begins with verse 9 and ends at the close of verse 17. The second runs from 18 to the end of 20. The third sentence extends from 21 to 23. The entire passage, therefore, of more than fifty lines is made up of three sentences, necessarily of the utmost complexity of structure.

There is but one sure way to deal with such a passage and that is to get down into its undergirding in grammatical structure. This alone will give with any certainty the articulation of the thought. As a proof of the accuracy of this statement I should like to propose to the reader that, first, he spend an hour or two in the attempt, by general study, to get at the real thought of Paul in this closely knit passage; and then to follow as we proceed on the basis of the grammatical structure. Letting

the mind into the thought by way of the grammar we begin promptly to make discoveries. The Apostle begins by giving the contents of his constant prayer for the Colossians. This subject holds until the beginning of verse 12 when we reach the word "Father." This is followed (in the Greek) by a participle correctly represented in our version by "who" which introduces a description of God continuing to the expression "Son of his love" (13b) and controlling the entire structure thus far. This is followed, first, by "in whom" (v. 14) and then by "who" (v. 15), which introduces a description of Christ and controls the structure down to the end of verse 20 when the subject is completely changed.

The whole passage, therefore, falls at once into three parts. An introduction which gives the contents of Paul's prayer, a central portion (the bulk of the passage) which is descriptive and theological, and the conclusion which is practical exhortation of very much the same import as the introduction.

Coming back now to this central portion, we see that it consists of two parts, each introduced by a descriptive relative, one concerning God spoken of as Father; the other concerning Christ spoken of as Son. Notice—and pardon the iteration—that the descriptive relatives, *who*, *in whom*, *who*, control the entire structure. Every item in the whole passage stands related to these seemingly introductory but really mandatory words. This fact gives the theme of the passage which is "God revealed as Father and Son." This is a true theme, inasmuch as it covers the entire passage and in its articulation can be fitted to no other.

Considering now the first division of this central passage, we note three specifications in the description of God.

(a) He made us fit to be sharers of the inheritance of the saints in light.

(b) He delivered us out of the power of darkness.
(c) He transferred us into the kingdom of the Son of His love.

Grammatically these are coordinate—they are specifications of action on the Father's part and constitute the mode of His self-revelation.

In the thought itself, however, we may be justified in taking (a) as inclusive of (b) and (c) and taking (b) and (c) to be two sides of one divine action.

The Father made us worthy to be sharers in the inheritance of the saints in light by delivering us out of the authority of darkness and transferring us into the kingdom of the Son of His love. The second section (v. 14a) is interwoven with the first by the use of "in whom," which makes Christ the sphere of the Father's redeeming activity—it is separated entirely by the following "who" (v. 15a), which confines the description to Christ alone. Of Christ it is said:

A. He is the image of the invisible God.
B. He is the first-born with reference to the whole creation.

In justification of B, four considerations are adduced (introduced by "for," v. 16):

(a) In Him were all things created, in the heavens, etc. (v. 16a).
(b) All things have been created through Him and unto Him (v. 16b).
(c) He is before all things (v. 17a).
(d) In Him all things stand together (v. 17b).

Looking more closely at (a)–(d) we notice that we have three specifications as to the Son's creative activity:

1. In Him (in the sphere of His power),
2. Through Him (as agent),
3. Unto Him (as end),

all things have been created. In addition we have two statements which are in the nature of summaries:

4. He is before all things (as creative cause).
5. He is in all things (as immanent controlling energy).

At this point comes the first full stop which closes the first division of the second section. We shall get at the transition in a moment. Notice, however, that this division begins with a statement coordinate with A and B. Therefore,

C. He is the head of the body, the church, inasmuch as ("who" in v. 18b).
  (a) He is the beginning, the first-born from the dead.
    (1) In order that among all He might be preeminent.
  (b) It was the good pleasure of the Father:
    (1) That in Him should all the fulness dwell.
    (2) In Him to reconcile all things to Himself.
    (a′) through the blood of His cross.

Examining the structure here we notice that the "who" of verse 18 is interpretative rather than merely descriptive and therefore amounts to a reason for what precedes. Christ is head of the church by virtue of being the beginning, the first-born from the dead. This makes the relative "who" (v. 18b) practically equivalent to the "because" (v. 19a). The clause introduced by "in order that" gives the reason for what immediately precedes. By that clause the thought reascends to the level of the main thought C. He is head of the church by being the first-born from the dead that (by this process of death and resurrection) He might be preeminent. A second reason for His headship, and incidentally for the method by which it was attained, is introduced by "because" (v. 19a). He is head of the church because the Father willed to dwell in Him in fulness and to reconcile the world through Him.

It is seen that the entire vision consists of one main statement concerning Christ's headship of the church and the reasons for it.

Let us turn again to the transition at the beginning of verse 18. It will be seen at once that the division relative to Christ (vs. 14–20) is in two parts, as is also the whole main division (vs. 12–20) of the entire section (vs. 9–23). The first part (vs. 14–17) refers to Christ's activity in the cosmos, while the second (vs. 18–20) refers to His place in history. Exclusive of the introduction and conclusion, one of which leads into the main section and the other leads out of it, we have this plan.

God revealed as Father and Son.
- I. As Father.
- II. As Son.
  - A. In the cosmos.
  - B. In history.

It is noticeable that beneath the seeming complexity of the passage there appears a symmetrical and logical structure, beautiful in the clearness of its outlines and in the harmony of its parts. Such a structure every normal product of the human mind, inspired or otherwise, must exhibit. Once again, let me say, that writing is reason addressing reason, interpretation is reason answering reason.

It is our business to interpret not the passage, but the method of dealing with it; but I cannot refrain from pointing certain beauties which belong to the structure.

Compare the expression "first-born with reference to the whole creation" (v. 15), and "first-born from the dead" (v. 18). Notice also how the "all things" of the first division (v. 16) corresponds to the "all things" of the second (v. 18). Consider also, in this same connection, how the historic act of redemption through the cross is placed in relationship with

the cosmic act of creation and placed on a level with it. This is the summit of the passage, and, it may also be said, one of the highest summits of the entire New Testament.

D. The Contextual Study of Matthew I–IV

As an illustration of what may be searched out in the purely contextual study of a passage, the following simple outline of Matthew's Gospel, Chapters I to IV, is offered.

I. The Genealogy—I, 1–18. Three groups of 14 generations each:

A. From Abraham to David.

B. From David to the Exile.

C. From the Exile to the Christ. This is the history of the Israelitish Kingdom in its three great phases of development. Not only the teaching of Jesus concerning the Kingdom but the entire New Testament becomes the immediate context of this strikingly and to many mysteriously constructed genealogy.

II. The Virgin, Birth—I, 18–25. This statement, in connection with the genealogy which precedes it and the story of the Wise Men and Herod which follows it (Note "Now" [Gr. δε] of I, 18 and II, 1), connects the birth itself both with its antedecents and consequents and inevitably suggests Romans I, 3–4 and other passages like it. The Divine-Human Messiah is here descried and the entire discussion of His person forms the context.

III. The Quotations—I, 23; II, 6, 15, 18, 23; III, 3, 6, 15, 16.

A. The arrangement of these brings out the salient points of the narrative:

1. The Virgin Birth.
2. The Birth at Bethlehem.
3. The Descent into Egypt.

4. The Massacre of the Innocents.
5. The Residence at Nazareth.
6. The Temptation.
7. The Galilean Ministry.

B. The use of them carries one into the Old Testament and involves a study of each passage in its original setting and in the new setting provided by quotation.

A most suggestive line of study could be carried out under these two heads:

(a) The contemporary meaning of each of these seven prophecies.
(b) Their future reference and their application to the life of Christ.

IV. Historical Context of the Birth Narrative of Chapter I, Ch. II, 1–23.

A. The History of Herod I, 40–4 B.C.

1. The historical process which brought Herod to power.
   (a) Conquest and forcible conversion of Edomites by John Hyrcanus 129 B.C.
   (b) Internal Dissensions among Jews ending in advent of Antipater, founder of Herod family, an Edomite, B.C. 47.
   (c) Roman Conquest of Judea under Pompey B.C. 63.
   (d) Antipater II, Prime Minister B. C. 43.
   (e) Herod, Antipater's son, Governor of Galilee 41 B.C.
   (f) Herod, King of Judea by actual conquest B.C. 37.

This entire story should be read in Josephus beginning with the XIVth Book of the Antiquities. All this history is the immediate context of Matthew's Second Chapter.—Notice how characteristic of Herod (see above pp. 152-f for outline of period) as Josephus depicts him, is the narrative of Matthew.

B. The Wise Men.
1. The meaning of the Narrative.
2. The question of a world-wide expectation of the Messiah.
3. Who were the Wise Men and what led them to Jesus?

V. John the Baptist—Ch. III.
1. The Rite of Baptism in Ancient and Contemporary History.
2. The Old Testament Antecedents of John.
3. Pharisees and Sadducees (parties developed in the preceding epochs).
4. The Doctrine of the Holy Spirit.
(a) In the Old Testament.
(b) In the present passage and infancy narratives in general.
(c) In the teaching of Jesus and the Apostles.
5. The Baptism of Jesus.
(a) The meaning of the act
(1) in relationship to John's work as depicted in New Testament.
(2) in relationship to the work of Jesus Himself.
(b) The place of the Baptism in the career of Jesus:
Its relation
(1) to His self-consciousness as Son of God.
(2) to His consciousness of a Mission to men.
(3) to His life in the Spirit.

VI. The Temptation.
A. Its meaning in relationship
1. to His personal life.
2. to His work as Redeemer.

Among other great passages the context of this

narrative includes the great and vital discussion of Hebrews, II, 9–18.

B. Its Character

1. as subjective or objective. This involves a study of the doctrine of temptation, and touches upon the nature and origin of evil.
2. as involving the conception of Satan.

What would an "exhaustive" study of this section really involve?

E. An Illustrative Outline Study of the Book of The Acts

The book of The Acts is a particularly fascinating subject for analytical study because it consists of *three* strands of narrative so skilfully interwoven that by following each one of the three in succession one reviews the entire contents of the book but each time from a new angle of vision.

I. The Biographical Narrative.

A. The original twelve (minus one) and "the brethren"

1. At the Ascension (I, 6–12).
2. From the Ascension until Pentecost—Peter at the front (I, 13–26).
3. On the day of Pentecost and after—Peter at the front (II, 1–47).

B. Peter and John (III, 1–31).

C. Barnabas, convert of the original group (III, 32–37).

D. Peter (Ananias and Sapphira), Gamaliel in the background (V, 1–32).

E. The Seven—converts of the expanded group (VI, 1–VIII, 1). Saul in the background.

1. Stephen ("and Stephen" VI, 8) (VI, 8–VIII, 1).

2. Philip ("and Philip" VIII, 5), Simon Sorcerer VIII, 5–40, The Ethiopian. (Peter and John, 14–24).

F. Saul of Tarsus (IX, 1–30).
1. Conversion (IX, 1–9).
2. Visit to Damascus (Ananias of Damascus) IX, 10–22.
3. Visit to Jerusalem (Saul and "brethren"—Barnabas). IX, 23–29.
4. Visit to Tarsus (IX, 30).

G. Peter (IX, 32–XI, 18).
1. Missionary Journey—Aeneas, Dorcas, Simon, the Tanner.
2. Conversion of Cornelius (X, 1–8).
   (a) The Vision of Cornelius (X, 1–8).
   (b) The Vision of Peter (X, 9–16).
   (c) Their meeting (X, 17–48).
3. Visit to Jerusalem and first mention of Gospel for Gentiles (XI, 1–18).

H. Barnabas—visit to Antioch, connected with Stephen and the persecution (XI, 19–26).

I. Agabus, Barnabas, Saul (here connected) (XI, 27–30).

J. James (martyred) and Peter (XII, 1–24), Herod Agrippa I.

K. Barnabas, Saul (called Paul XIII, 9) (separated for special service), John Mark (XIII, 5–13).

First Missionary Journey (XII, 25–XIV, 28).

L. Paul, Barnabas, Peter, James (The Deputation and Council at Judas, Silas (Antioch) (XVI, 1–35) Jerusalem).

M. Paul, Barnabas, John Mark (the separation of Paul and Barnabas) (XV, 36–39).

N. Paul and Silas (Timothy XVI, 1) Luke (XVI, 11), Lydia, the Maid, Phil. Jailer, Jason, Dionysius, Damaris, Aquila, Priscilla,

Justus, Crispus, Gallio—Second Journey (xv, 40–xviii, 21).

O. Paul, Apollus, Tyrannus, Sceva, Erastus, Demetrius, the Silversmith, Timothy, Tychicus, Trophimus, Elders of Ephesus, Agabus, Mnason, James—Third Journey (xviii, 22–xxi, 26).

P. Paul, Trophimus, the Roman Captain, Claudius Lysias; Felix; Ananias the High Priest; Tertullus; Drusilla; Porcius Festus; Agrippa II; Bernice; Cæsar (xxi, 27–xxvi, 32), Arrest and Trial at Jerusalem.

Q. Paul, Julius the Centurion, Aristarchus, Sailors, Soldiers, Publius, "Brethren of Rome"—Voyage, Shipwreck, and Stay in Rome (xxvii, 1–xxviii, 31).

The student who will go through the book of The Acts following this simple outline will discover that the entire narrative of events may be studied and practically all the material organized in terms of biography. That is to say that the entire story may be told in terms of personality—characters, influences, events. It is most interesting to trace the connections. For example, the one hundred and twenty disciples of the upper-room yield (for Luke's purpose of narration) two dominant personalities, Peter and John. The expanded group consequent upon the preaching at Pentecost yields for special mention Barnabas, whose life fills several notable pages of the history; and, the Seven, men "of good report, full of the Spirit and wisdom," of whom two, Stephen and Philip, are singled out for special mention. In connection with the former a most dramatic element is introduced in the person of Saul who is the central figure of the entire history. Once again, in the joint careers of Paul and Barnabas

two separate threads of the preceding history are united and the inter-action of Mark upon the two and the subsequent history is another intensely dramatic element. So we might go on through Luke's illuminated pages, with the mind set to grasp just one group of facts—the inter-action of men upon each other and the unfolding of the vital drama of human personality. We should not miss a single episode—but see the entire history in the light of men, their characters and actions.

II. The Historical Narrative—The Founding and Expansion of the Church.

A. The Periods.

1. From Pentecost to the Death of Stephen—the period of the Jewish-Christian Church in Palestine. I, 12–VIII, 1.
2. From the Death of Stephen to the Council at Jerusalem A. D. 50—the period of the Jewish-Gentile Church in Syria. VIII, 2–XV, 29.
3. From the Council of Jerusalem to Paul's First Imprisonment at Rome—the period of the Imperial Church. XV, 30–XXVIII, 31.

B. The Forward Movement.

1. The Church at Jerusalem Waiting. I, 12–26.
2. The Church at Jerusalem Developing. II, 1–VIII, 1. Note VI–1.
3. The Church Scattered (II, 41, 47; IV, 4, 32–34) throughout Syria—preaching (VI, 1–7); and making converts from Gaza (VIII, 26) to Damascus (IX, 10) Tarsus (IX, 30), cf. IX, 31. Cyprus and Antioch (XI, 19). Note particularly statement 19b.
4. The Conversion of Cornelius—first Gentile convert—hitherto Church consisted of

Jews, Palestinian and Hellenistic—see VI, 1. Ch. X. Note 45–48, XI, 1, 18.

5. Gentile Christians at Antioch (XI, 20–30). Note verses 20, 26b.
6. The Missionary Journey of Paul and Barnabas—Gentile converts mentioned, XIII, 7, implied vs. 44. Crisis vs. 45–48, XIII, 1–XV, 26.
7. The Council at Jerusalem—first authoritative statement as to standing of Gentiles. Note XV, 14.
8. The Gospel on European soil—advent and development of the Imperial Church, XVI, 9–XXVIII. This inaugurates the third and last period of the Church's expansion.

The entire later development, including the composition of the New Testament, written almost entirely in Greek, was conditioned upon the fact that the Gospel was taken to the Gentiles before Christian literature and institutions were formed. From the Macedonian call onward it is not necessary to carry the analysis by item,—it is simply a question of application in detail of an established principle. The Church is already of imperial dimensions. By following this analysis the entire narrative is reviewed from the point of view of a new and growing institution among men. It becomes not a series of connected and inter-acting biographies, but a series of crises in events by which an organization reaches its maturity and realizes the fundamental ideas implied in its constitution and purpose.

III. The Religious Narrative.

Key to this I, 1—The Gospel by Luke and The Acts, two volumes of one work—"The Deeds of Jesus"; Vol. I, "What He began to do and teach"; Vol. II; "What He continued to do and teach."

Subject; The Historical Manifestation of the Risen Christ.

I. Introduction—The Resurrection and Ascension—The Spirit promised, I, 1–11.

II. The Risen Christ Manifested.

A. In the gift of the Spirit, I, 12—II, 47. Note I, 33, 36, 47.

B. In the Miracle of healing and its results, III, 1–IV, 31. Note III, 6, 26; IV, 13, 27–31.

C. In the Growth of the Church, IV, 32–VI, 7. Note IV, 33, V, 19, 31, 32.

D. In the Witness and Martyrdom of Stephen, VI, 8–VII, 60. Note VI, 10, VII, 55–60.

E. In the Progress of the Church in Missionary activity, Ch. VIII. Note vs. 12, 17, 26, 29, 39.

F. In the Conversion of Saul, IX, 1–31. Note vs. 5, 10, 11, 17, 27, 31.

G. In the Ministry of Peter, IX, 32–43.

H. In the Expansion of the Church.

1. Under Peter—X, 1–XII, 24. Note X, 14, 19, 44, 48; XI, 17, 21; XII, 11.

2. Under Paul and Barnabas—XIII, 1–XIV, 28. Note XIII, 2, 30, 52; XIV, 3.

3. In the Council at Jerusalem—XV, 1–35. Note vs. 8, 11, 26, 28.

4. Under Paul and Silas—XV, 36—XVIII, 22. Note XVI, 6, 7, 9, 18.

5. Under Paul—XVIII, 23–XXI, 16. Note XIX, 4–6, 17; XX, 23, 24.

6. In Paul's Witness at Jerusalem—XXI, 14, 17–XXVI, 32. Note XXIII, 11.

7. In Paul's Voyage to Rome—XXVII, 1–XXVIII, 15. Note XXVII, 23–25.

8. In Paul's Ministry at Rome—XXVIII, 16–31.

It will be plain to the student who will follow the passages noted in this analysis,—that Luke wrote

the entire narrative of Acts in the belief that the Risen Jesus was in control of the Church and its leaders and that the "Acts of the Apostles" were, in so far as they were true to this divine leadership, "Acts of the Risen Lord." Now, these three strands of narrative, biographical, historical and religious, are smoothly and consistently interwoven into one. We might combine the results of the threefold analysis thus; The Risen Christ, through men who were ordained, endowed and led by Him, established and expanded the Christian Church. And this, indeed, is the whole wonderful story.

F. A Study of the Gospel of Mark on the Basis of the Sequences in its Construction.

Into the making of any book two main elements enter, the materials and their arrangement, or, to put it in other words, subject matter and order. In order really to follow the author's thought we must not only master his materials but also his arrangement and ordering of them. The following study is based altogether upon the observance of the sequence in which the units of narration are placed. In this Gospel the general, organic principle of arrangement is dramatic, involving cause and effect, contrast and movement. It is, therefore, a study in dramatic sequences.

I. The Dramatic Setting—The Messiah Identified, 1, 1–13.
   A. The Fore-runner and his Message.
   B. Baptism and Temptation.
      1. Anointed.
      2. Acknowledged.
      3. Tested.

II. The Work begun, 1, 14–45.
   A. The Preaching of Jesus.

B. The Call of the Disciples.
C. Teaching with Authority.
D. Miracles of Healing.
1. Demoniac.
2. Peter's mother-in-law.
3. Multitude of sick folk.
4. Leper.
E. Wide-spread Popularity.
Notice here:
(a) Contrast of activity with passivity in the preceding section.
(b) All the elements in the life of Jesus: preaching, calling disciples, teaching with authority, effect upon people are presented in this one section.
(c) The dramatic interlude of vs. 35–39 in which we are given a glimpse of the popular stir occasioned by His work, over against His life of prayer (35) and His deep and earnest purpose (38, 39).
(d) The climax, which introduces the next movement of vs. 45.

III. The Beginnings of Conflict, II, 1–28.
A. Popularity at High Tide.
B. The Four Questions.
1. As to the forgiving of sins, 6–11.
2. As to fellowship with publicans and sinners, 15–17.
3. As to fasting, 18–22.
4. As to Sabbath keeping, 23–24.

Note: (a) The same work which produces popularity causes conflict.
(b) The dramatic element involved in placing the call of Levi in connection with the criticism as to Christ's social policy which it indirectly occasioned.
(c) The climatic points in vs. 12, 17, 22, and especially 28 where our Lord's

self-assertion reaches one of its highest levels.

IV. The Deepening of Conflict, III, 1–35.
A. The Plot to discredit Him and its failure, 1–5.
B. The Plot to destroy Him, vs. 6.
C. The Increase of Power, 7–12.
D. The Appointment of the Twelve, 13–19.
E. The Charge of Demonism and its failure, 19b–30.
F. The Assault by Friends, 31–35.

Note: (a) How every item here enumerated is placed in the truly dramatic relationship to every other. The plot to discredit Him as a Sabbath breaker fails and is followed at once by the plot to kill, and this by a vast accession of hearers and new works of power. This in turn followed by the appointment of the twelve and then the most malignant attack yet made upon Him in the charge of being in league with the power of evil. Then comes, as a most dramatic contrast, the well-meant but serious interference of those who should have been His most loyal supporters. All this against the background of power, success and popularity.
(b) Climatic points in vs. 11, 29, 30, 33–35.

V. The Sifting of the Multitude, IV, 1–34.
Four Parables of the Kingdom.
A. The Sower, vs. 3–20.
B. The Lamp, 21–25.
C. The Seed growing by itself, 26–29.
D. The Mustard Seed, 30–32.

Note: (a) Every one of these parables bears more or less directly upon the apparent confusion, the real distinction and ultimate

separation of true believers and those who are not.

(b) The statements of Jesus implying that the parables were spoken for the purpose of testing, vs. 11, 34.

(c) The parables correspond exactly to the situation created by immense crowds and noisy demonstrativeness, on the one hand; and, bitter and malignant hostility on the other. It is necessary to sift the multitude. Mark has seized the dramatic opportunity in the grouping of his material.

VI. The Man of Power, IV, 35–V, 43.

Four Miracles:

A. The Calming of the Sea, IV, 35–41.
B. The Gadarene Demoniac, V, 1–20.
C. The Woman Ill Twelve years, 25–34.
D. The Daughter of Jairus, 21–24, 35–43.

Note: (a) Parables which are purposely obscure forms of teaching are contrasted with miracles which are conspicuous acts of personal power. The teacher who tests men by teachings which have to be studied in order to be understood, demonstrated His unique power in a series of acts which no man willing to be persuaded could possibly misunderstand. Another form of testing.

(b) The Miracles are chosen so as to exhibit the range of Christ's power:

1. Over Nature.
2. Over Spirit.
3. Over Human body in disease.
4. Over Death.

This is a striking example of dramatic enrichment.

(c) The keen sense of values exhibited in cutting in two the narrative of Jarius' daughter and interposing between the parts the story of the healing performed on the street with the dramatic interlocking in vs. 25 and 35.

VII. Rejected in Galilee, VI, 1–VII, 23.
- A. Astonished but offended, 1–6.
- B. Sending out of the Twelve, 7–13.
- C. Herod and John the Baptist, 14–29.
- D. Retirement into the Region around the Lake, 30–VII, 23.
  1. Five thousand fed, 30–44.
  2. Wind stilled, 45–52.
  3. Healing of sick, 53–56.
  4. Criticism on part of deputation from Jerusalem, VII, 1–23.

Note: (a) This section, centering in VI, 1–6, forms the culminating of the whole preceding movement, so far as the public standing of Jesus is concerned. The self-manifestation of the Messiah in word and work resulted in His rejection in Galilee. His disciples are left and many find Him but in retirement.

(b) This retirement is signalized by a stupendous miracle which brings to a climax the movement for and against Him. Mark merely indicates the decisive character of the rejection in Galilee by his use of backgrounds. These are:

(c) Herod's murder of John and the hostile deputation from Jerusalem, both of which indicate what is waiting for Jesus upon His return from retirement. Another dramatic contrast.

VIII. Beyond the Borders, VII, 24–VIII, 26.
A. The Syro-phoenicean Woman, VII, 24–30.
B. The Journey to the East of the Lake, 31–VIII, 10, and Feeding of the Four Thousand.
C. Return and Leaven of Pharisees, VIII, 11–21.
D. Healing of Blind Man, 22–26.

Note: (a) The dramatic fitness of this section is due to the Syro-phoenicean woman and her faith in contrast with the unbelief of the Pharisees. The section centers in this incident coupled with the repeated miracle of feeding and the renewed controversy with the Pharisees.
(b) The climax is in vs. 21, which goes back to the *Miracle* through the visit of the Pharisees and forward to the confession of Peter in the next section. The question of vs. 21 is a direct plea for faith on the part of the disciples.

IX. The Great Confession at Cæsarea Philippi, VIII, 27–IX, 1.
A. "Current Opinion" as to Christ, vs. 28.
B. The Voice of Faith, vs. 29.
C. The Embargo upon Speech, vs. 30.
D. The First Vision of the Cross.
1. The Divine Necessity of it, vs. 31–33 (Peter's denial).
2. The Meaning of it in human life, 35–36.
3. The Triumph of it, 37–IX, 1.

Note: (a) The contrasts.
1. Current ideas and enlightened faith concerning Jesus.
2. The two conceptions of the Messiah's Mission, Peter's and Jesus' own.

3. The Messiah's present and future status.

(b) This incident is the central climax of the entire Gospel. The book could readily be divided into two sections with the division at VIII, 31. The first main section of the Gospel comes under this question: Is Jesus the Messiah? The second comes under this even deeper and more critical question: What sort of a Messiah is He? The first question the disciples answered at Cæsarea Philippi. The second they were unable to answer until Easter Morning or perhaps Pentecost. The words of VIII, 30 indicate how great the step was.

X. The Unveiled Glory, IX, 2–50.

A. The Inward Light, 2, 3.

B. The Heavenly Visitants, vs. 4.

C. The Voice of the Father, vs. 7.

D. The Frailty of the Disciples.

1. Their confusion of mind, 5–6.
2. Law of silence, 9–13.
3. Demoniac boy, 14–29.
4. Call of ambition, 30–37.
5. Need of broadening, 38–50.

Here the dramatic contrasts are of increasing intensity.

Note: (a) The deepening line of separation between Jesus and the disciples as His higher motive and loftier character are increasingly disclosed.

(b) The movement from VIII, 33 to IX, 7 and the contrast between IX, 31 and 34.

(c) The climax of the entire section is in verse 49, 50 (IX) in which the significance of all the disciples have been

through is interpreted as "salting with fire," and the further movement is foreshadowed.

XI. The Testing of the Master, x, 1–45.
- A. The Question as to Marriage, 2–12.
- B. The Blessing of the Children, 13–16.
- C. The Rich Young Ruler, 17–31.
- D. The Menace of Jerusalem, 32–34.
- E. The Ambition of the Disciples, 35–45.

Note: (a) That everything in this section has the testing quality as to the attitude of Jesus toward certain fixed questions and problems of life. Its dramatic fitness in view of the declaration on the law of testing, IX, 49, is obvious.

(b) The section culminates in a most notable climax in x, 45, which is one of the most comprehensive self-assertions our Lord ever spoke.

XII. The Testing of Israel, XI, 1–XII, 44.
- A. The Triumphal Entry, XI, 1–11.
- B. The Barren Fig-tree, 12–14, 20–25.
- C. The Cleansing of the Temple, 15–19.
- D. The Baptism of John, 27–33.
- E. Parable of the Rented Vineyard, XII, 1–12.
- F. The Question of the Tribute Money, 13–17.
- G. The Question of the Resurrection, 18–27.
- H. The Question of the First Commandment, 28–34.
- I. The Question of David's Son, 35–37.
- J. Denunciation of Scribes, 38–40.
- K. The Widow's Mite, 41–44.

Note: (a) All the items in this list, except F, G, H, which resulted so strikingly in favor of Jesus, involve a positive attack on the position of His opponents by our Lord who here takes the aggressive. In the

preceding section He was under fire; here He makes war in the enemy's country.

(b) The interposed incident of x, 46–52 is important. It is one beautiful, characteristic act of power, such as Jesus loved to perform, a peaceful interlude between the swiftly moving acts of the great tragedy.

(c) The central significance of XII is expressed in XI, 33.

XIII. The Master and the Great Future, XIII, 1–37.

A. Destruction of City and Temple, 1–25.

B. Coming of the Son of Man, 26–37.

Note: (a) This prediction is in fulfilment of the preceding section. The judgment in word is to be followed by judgment in ultimate events. The drama of the Gospel is the drama of all time.

(b) Central ideas of the section in vs. 13, 26, 37.

XIV. The Drinking of the Cup, XIV, 1–XV, 47.

A. The Death foreshadowed at Bethany, 1–9.

B. The Betrayal bargained for, 10, 11.

C. The Passover prepared for, 12–16.

D. The Betrayer indicated, 17–21.

E. The Sacrament of Sacrifice, 22–26.

F. The Denial predicted, 27–30..

G. The Disciples boast, vs. 31.

H. The Cup tasted beforehand, 32–42.

I. The Cup accepted, 43–XV, 47.

1. Arrest.
2. Peter's hasty act.
3. The calmness of Jesus.
4. The disciples forsake Him.
5. Flight of the unknown.
6. Trial before Sanhedrin.
7. Peter's denial.

8. Jesus before Pilate.
9. On the Via Dolorosa.
10. The Crucifixion, Death, Burial.

This section is in most striking contrast with that which precedes it. The prediction of a future coming in glory and power is followed at once by a humble surrender to a tragic fate. Internally, the dramatic quality of the section is seen in the constant contrast between the calmness, patience and inflexible resolution of Jesus and the rashness, vacillation and weakness of the disciples. Note those passages in which the unchanging purpose of Jesus to submit is expressed.

XV. The Final Triumph, XVI, 1–20 (9–20).
A. The Resurrection, 1–8.
B. The Forty Days and Ascension, 9–20.

Taking the longer ending, for purposes of discussion, we have in this section the glorious dénouement of the entire movement. The faith of the disciples is justified and the unbelief and enmity of Christ's foes are condemned by the event. The Son of God, whose Gospel has been written, stands disclosed.

Concluding Word

It may well be objected that in this exposition the dramatic element has been over-emphasized. Granted. I promised at the outset to emphasize *nothing else*. This analysis is proposed, among other reasons, as a study in concentration upon a single item of structure. For this, no apology ought to be needed. It may also be objected that the dramatic element lies deep in the facts and that Mark did not consciously produce the work of art we have studied. Granted again. I am interested in what is there not how it came there. Unconscious art is art none the less. Mark told a dramatic story dramatically, whether he knew it or not.

G. Outlines of Job and Philippians—Types of Book Analysis

By way of contrast and repeated illustration let us turn to the book of Job. Nine out of ten people, if questioned as to the theme of the book of Job, would probably answer: "The mystery of undeserved suffering," or "Why does the good man suffer?" Professor Moulton states it as the "mystery of human suffering" which is discussed in successive cycles of "dramatic dialogue" in which the following solutions of the so-called problem are set forth.

(1) Introduction. Suffering presented as Heaven's test of goodness.
(2) The very righteousness of God is involved in the doctrine that all suffering is a judgment upon sin (Eliphaz and Bildad).
(3) Suffering is one of the voices by which God warns and restores mankind (Elihu).
(4) That the whole universe is an unfathomable mystery, in which evil is no more mysterious than the good and the great.
(5) Epilogue: That the strong faith of Job, which could even reproach God as a friend reproaches a friend, was more acceptable to Him than the servile adoration which sought to twist the truth to magnify Him.

Ordinarily, I find it convenient to travel in company with Professor Moulton, but here I must register an emphatic dissent. What authority is there for saying that the theme of the book is the "mystery of human suffering"? The book itself does not say it nor anything like it. Moreover, as we shall see, it says something quite different.

Meanwhile there are two evident weaknesses in Professor Moulton's own scheme. His alleged first

solution is suggested in the introduction to the book. But the introduction is not the natural place to look for a "solution"—it is the place for a presentation of the problem. And what becomes of the final solution in the outcome? Is a solution, suggested by a council in heaven, held at the beginning of the poem, cancelled by a theophany at the close? Is heaven here ranged against heaven? Solutions two and three are decisively rejected in the message spoken from the whirlwind, but there is no hint of such an attitude toward solution one. Solution five, to take it out of its order for immediate disposal, is no solution at all—it vindicates the human right to reject any and all solutions as being attempts to solve the unsolvable.

And how unconvincing is solution four as a supposedly divine and final answer to those who have darkened counsel without knowledge. To set the mystery of suffering in a framework of universal mystery and implicitly to deny a solution for any part of it would be quite worthy of a fourth counselor like the other three, but not of God. To give a suffering man a panoramic résumé of the cosmos and to thunder him down with the things he cannot know, in place of sympathy and a revelation of truth, would be a disastrous finale in a poem considered worthy of a place in the Book of God.

The simple truth of the matter is that neither the first scene nor the last of the book fits the theme which is so generally given to it. I cannot help feeling that in this instance Professor Moulton has begun his study with an unconscious prepossession which has blinded him to the real message of the book itself. Let us look at a few facts.

1. The scene in heaven is introduced for the purpose of letting us know the standing of Job before God. Whether we consider this scene as historical or merely literary, it is decisive for the authors'

desire to emphasize the fact that Heaven's attitude toward Job was one of approbation.

2. Satan is introduced for the purpose of showing that God's estimate of Job was open to dispute on the ground that the patriarch had not been decisively tested.

3. Job's misfortunes were the direct issue of this reflection upon his integrity which made a test imperative.

4. The issue raised in Job's mind by his misfortunes was not "the problem of suffering" but solely the personal attitude of God toward himself. This makes it clear that the issue raised by the book anent Job was his personal attitude toward God.

It is to be noted carefully that Job's misfortunes did not in the least degree shake his faith in the goodness of God. Satan's attempts to discredit God's servant fail (see I, 22; II, 10) and he disappears from the scene.

The plan of the entire action in its progress and in its outcome is given in verses 9 and 4 of the first and second chapters respectively, together with their dramatic counterparts, verse 22 of chapter I and verse 10 of chapter II. According to the book itself, therefore, the theme is God's servant under trial, or, as a secondary title, Professor Genung's "Is there disinterested service of God?" This theme covers the book and explains every item of its construction while there are three irreducible elements in the book as ordinarily interpreted. First, Job's wild ravings apparently directed against God, in contrast with his submissiveness under the repeated strokes of misfortune. Second, the apparent irrelevancy of God's message from the whirlwind. Third, Job's immediate self-humiliation and submission.

These are impossible of explanation unless we follow the book itself. Job's apparent chidings of God are based upon the logic of his friends' arguments.

They do not represent his views of God and God's ways, but they represent his idea of what Eliphaz and Bildad make of God by their arguments. In order fully to realize this fact it is only necessary to recall that all that Job asks is that God shall speak for Himself and enter directly into judgment with His servant.

God's message out of the whirlwind has no bearing upon the problem of suffering, but it meets Job's requirement that God Himself shall speak. God does speak, vindicates Job, and condemns the arguments put forth in his behalf by the friends. Job thereupon condemns himself, and that for two dramatic reasons. It is the withdrawal of the charges apparently made against God and it represents the resumption of normal relationship with God of a man who is conscious of imperfection in the sight of the All-wise and All-good. It is quite evident that the literary center of the book of Job and the key to its meaning are in chapter 1, verse 9. One could not go astray in its interpretation by following carefully the clue that is provided by the book itself. Progressively relating each portion of the book to this central principle reconstructs it according to the mind of the author and makes full disclosure of its meaning.[1]

[1] Since the above lines were written I have had the privilege of reading Professor Cobern's brilliant and persuasive paper on "A New Interpretation of the Book of Job" (*Methodist Review*, May, 1913). The acceptance of Professor Cobern's thesis, that the book of Job teaches immortality, which seems, in view of the substantial considerations urged in its support, likely to prevail, necessitates no essential change in what has here been said. Professor Cobern asserts that the background of the discussion is "the rather obsolete doctrine of the old theology that all sin and righteousness receive their full and appropriate reward in this life" (see article cited, p. 432). His specific thesis is that the solution given in the book of the problem presented by the experience of Job is the extension of the sphere of divine providence in dealing with men to life beyond death. This leaves unchanged

APPENDIX

The Epistle to the Philippians is looked upon as one of the most difficult to analyze of all the Pauline letters. Principal Rainy ("Expositor's Bible: Philippians." Prefatory Note) formed and abandoned the plan to give at the close of his exposition an outline of the epistle on the ground that it was "more suitable to the nature of an exposition to keep as close as possible to the Apostolic turns of thought." Professor Moorehead says of the epistle: "It does not readily lend itself to analysis" ("Outline Studies in New Testament, Philippians to Hebrews," p. 15). Bishop Lightfoot says: "Of plan and arrangement there is even less than in St. Paul's letters generally. The origin and motive of the epistles are hardly consistent with any systematic treatment" (Lightfoot: "Epistle to the Philippians," p. 68).

It would seem, therefore, that this epistle would put any method which might be applied to it to a very severe test. We can but try. Upon even a cursory examination one fact stands out with great distinctness and emphasis. Practically every para-

the problem itself which, since the book is a drama and not an essay, lies in the region of life rather than abstract thought, and concerns the genuineness and disinterestedness of Job's piety. On any interpretation of the book, Professor Cobern's included, the issue is whether Job's devotion to God could maintain itself in the absence of the material rewards connected in current thinking with righteousness and faith. The question of immortality does not modify this issue one iota. A man who demands material rewards in the way of prosperity, health and power could never be satisfied with a promise of immortality. Hence the message from the whirlwind offers no solution of the problem as ordinarily presented. But if, as here maintained, Job seeks to deal directly with God and asks naught but established and permanent harmony with God—in other words, vindication and fellowship as his portion from God—the dramatic suddenness with which his stormy heart is calmed is more readily explainable according to Professor Cobern's interpretation than by any other now in the field. This discussion has been entered upon merely to show that following a clue to analysis interior to the book itself has enabled us to appropriate a novel and revolutionary interpretation practically without jar of displacement.

graph in the epistle contains an explicit reference to the person of Christ. No less than thirty-seven times in the brief compass of a letter divided in our versions in four chapters and 104 verses, our Lord is referred to by name. Moreover, it appears that the name of Christ is in nearly every instance connected with a preposition, *by*, *in*, *through*, *of*, *to*, *for*, or *with*.[1] This fact, of course, signifies that Christ is conceived of as placed at the center of a network of relationships which radiate *to* and *from* Him *from* and *to* the various factors in experience which are dealt with in the discussion.

In reviewing these expressions our attention is caught by verse 21: "For me to live is Christ." Changing this informal expression into didactic form for the sake of the idea, it becomes: "For me the meaning of life is in Christ." "For me" is a mark of the epistolary form—it is the constructive center of a letter expressing conviction. It is a personal and individual utterance of assurance for which the letter is the natural form. But it is also the statement of a principle at once so radical and so far-reaching that it must touch at once center and circumference of any interpretation of life of which it forms a part. For the Christian the meaning of life is in Christ. This is the epistle. It conveys the essence of its meaning and accounts for its peculiar construction. On the surface it is complex as life is complex; at bottom it is simple as life in Christ, the one all-controlling Master, is simple. Life in the concrete, in the form of problems, conflicting interests, warring impulses, as well as of opportunities, privileges, and duties, is dealt with on the basis

[1] *e. g.*, Ch I, vs. 2, from; vs. 5, of; vs. 8, of; vs. 10, of; vs. 11, through; vs. 13, in; vs. 14, in; vs. 19, of; vs. 23, with; vs. 26, in; 27, of; 29, of; Ch II, 1, in; 5, in; 10, of (*in* name *of*); 16, of; 19, in; 21, of; 24, in; 29, in; 30, of; Ch III, 1, in; 3, in; 7, for; 8, of; 9, in (him); 9, in; 12, by; 14, in; 18, of; 20, for; Ch IV, 1, in; 2, in; 4, in; 7, in; 10, in; 19, in; 21, in; 23, in.

of one single truth, that the meaning of life is to be found in Christ. To illustrate, take the very first statement of conviction in the epistle; "Being confident of this very thing that he who began a good work in you will perfect it in the day of Jesus Christ." Here the meaning of life as a providential disciplining in grace is found in Jesus Christ whose manifestation in power is to crown and complete the process of growth already begun.

Once more we take the great passage of the second chapter (II, 5–11). Here the meaning of life as a problem in self-discipline in mutual love and unselfish service is found in Christ whose divine self-emptying furnishes a motive powerful enough to curb the selfish impulses of those who acknowledge His Lordship. So it runs with every paragraph in the book. The underlying unity of the epistle is thus expressed by Principal Rainy (op. cit. 366): "In reference to all, and all alike, he speaks from the same central position, and with the same fulness of resource."

H. An Outline Course of Bible Study in Twenty-six Lessons

Introductory Note

These studies furnish no materials and are designed for mature students. They should not be attempted until the books indicated have been carefully read and general impressions registered. The value of such condensed suggestions can be discovered only by students who have advanced a certain degree in the mastery of the biblical material. The historical outline suggested will be found to correspond quite closely to the diagrams in Dr. W. W. White's "Studies in Old Testament Characters" which may be consulted with profit. *Students are*

urged not to consult Commentaries or Handbooks until they have failed after earnest search to obtain answers to questions from the Bible itself.

PART I

Lessons I to XIII

Historical and Outline Book Studies.

PART II

Lessons XIV to XXVI

The Prophets of Israel and the Apostles of Christianity with special reference to the life and teachings of Jesus Christ.

Part I

The general plan of this part of the lessons is, by a progressive infilling of a general historical outline with dates, events, characters, and books, to analyze and bring into organic relationship the mass of biblical material.

Lesson I

The Ethnic Backgrounds of Israel from 2000 B.C. to 100 A.D.

General Topics:

1. The succession of great Empires and their rulers.
2. The biblical periods.
3. The biblical characters.

Special Topic: The Nations and the Bible.

Directions for study: Draw a horizontal line in your notebook to represent the entire period covered. Divide it in accordance with the main divisions of the history and in their proper places indicate the nations mentioned in the Bible with as many leading men as you can name.

Lesson II

Analysis of Biblical Periods with special reference to turning points and great characters.

GENERAL TOPICS:

1. Review of preceding lesson.
2. Crises of the history.
3. Men and occasions.

SPECIAL TOPIC: Moses and Paul, a comparison and contrast.

Directions for study: Let the diagram be filled in with the crises of the history, connecting with each the man used of God to carry out His purpose.

Lesson III

The Relation of the Books: Genesis to II Kings (omitting Ezra, Nehemiah, Ruth and Esther) to the history.

GENERAL TOPICS:

1. The development of the Jewish Kingdom.
2. The failure of the Kingdom.
3. The rise of the Messianic Hope.

SPECIAL TOPIC: The relation of God to the Kingdom.

Directions for study: Arrange on the diagram the historical material in these books relating any minor crises that seem to arise to the greater ones already noted.

Lesson IV

The Relation of the Books: I Chronicles, II Chronicles, Ezra, Esther, Ruth, Nehemiah, to the History.

GENERAL TOPICS:

1. The importance of the Davidic line of Kings.
2. The promise to David.
3. The degenerate Kings.

SPECIAL TOPIC: The Tabernacle, The Temple, The Second Temple.

Directions for study: Fill in the outline with greater detail and note especially the crises in the life of David.

Lesson V

The Prophetic Books in their Historical Setting.

General Topics:

1. Written prophecy.
2. The order of the Books.
3. The historic occasion of the chief prophecies.

Special Topic: The Message of Amos.

Directions for study: Make an analysis of the historical elements in the Books of the Prophets and by arranging it on your diagram see how much of a history you could gain from the prophets alone.

Lesson VI

The Psalter.

General Topics:

1. Early poems and songs of Israel.
2. Davidic Psalms.
3. Later Psalms.

Special Topic: Psalms XIX and XXXII.

Directions for study: Make a study of the Psalms for historical material and arrange it so as to see how much of a history could be constructed from the Psalms alone.

Lesson VII

An outline study of the Synoptic Gospels.

General Topics:

1. The historical setting of the Gospel narrative.
2. Theme, view-point and leading characteristic of each Gospel.
3. The ministry of Jesus according to the Synoptic account.

Special Topic: The Training of the Twelve.

Directions for study: Note how the training of

the Twelve falls into two periods, corresponding to two periods in the life of Jesus, which may be designated as "elementary lessons" and "advanced lessons."

Lesson VIII

An outline study of the Gospel of John.

GENERAL TOPICS:

1. Relation of John to Synoptic story.
2. The theme and view-point.
3. Analysis by chapters or in accordance with the historical movement.

SPECIAL TOPIC: The meaning of the Prologue (see above pp. 109-f).

Directions for study: Find the favorite words of John's Gospel.

Lesson IX

An outline study of Paul's Epistles.

GENERAL TOPICS:

1. The Epistles in Paul's life.
2. The order of the Epistles.
3. The occasion and purpose of each.

SPECIAL TOPIC: The Epistle to the Romans.

Directions for study: Fit the letters into the events of the Apostolic Age.

Lesson X

An outline study of the General and Pastoral Epistles.

GENERAL TOPICS:

1. Communication in the Early Church.
2. The formation of church organization.
3. The historical outlook of these Epistles.

SPECIAL TOPIC: The Epistle to Philemon.

Directions for study: Analyze one of the general letters to get its atmosphere.

Lesson XI

An outline study of the Epistle to the Hebrews.

General Topics:

1. The Old Covenant and the New.
2. The parallels of the two Covenants.
3. The contrasts of the two Covenants.

Special Topic: The superiority of Jesus to Moses.

Directions for study: Analyze carefully the first chapter of the Epistle.

Lesson XII

An outline of the Book of the Revelation.

General Topics:

1. Apocalyptic in Hebrew literature.
2. Old Testament materials in Revelation.
3. Fundamental idea and purpose of the Book.

Special Topic: The Letters to the Seven Churches.

Lesson XIII

General review with special topics and questions suggested in the course of the preceding studies.

Part II

Lesson XIV

Prophets and Prophecy in General.

General Topics:

1. The Prophetic succession.
2. The nature of the Prophetic office.
3. Connection between Prophets and Apostles.

Special Topic: The meaning and use of the word Prophet.

Directions for study: In the concordance look up the words "prophet," "prophecy," etc. Note their prevalence in early part of history.

Lesson XV

Prophets before Amos.

GENERAL TOPICS:

1. The rise of the Prophetic order.
2. The first Prophet.
3. The place of the prophets in the Kingdom.

SPECIAL TOPIC: The call and consecration of the Prophet.

Directions for study: Make a list of the men who are in some way designated as prophets in the early ages.

Lesson XVI

The Prophetic element in the Tabernacle service and sacrifices.

GENERAL TOPICS:

1. The priestly element in the Pentateuch.
2. The main meaning of Sacrifice.
3. The typology of Sacrifice.

SPECIAL TOPIC: The covenants of the Old Testament.

Directions for study: With the concordance study the uses of the word "covenant" in the Bible as a whole.

Lesson XVII

Prophets and Prophecy in the period of the United Kingdom.

GENERAL TOPICS:

1. The Prophetic career of Samuel.
2. The sons of the Prophets.
3. The Prophets and the Kings.

SPECIAL TOPIC: The Prophetic consciousness.

Directions for Study: Make yourself familiar with the life of Samuel, noting in some detail his public service to Israel.

Lesson XVIII

Prophets and Prophecy in the Divided Kingdoms.

GENERAL TOPICS:

1. The historic situation.
2. The Prophetic task.
3. The power of heathenism.

SPECIAL TOPIC: Revelation and Inspiration.

Directions for study: Return here to the diagram and place the succession of Kings in the two kingdoms, noting their moral characters.

Lesson XIX

Prophecy in the Assyrian Period.

GENERAL TOPICS:

1. The two crises of Assyria's history and their bearing upon prophecy.
2. The messages of the Prophets.
3. History and Prophecy.

SPECIAL TOPIC: The Book of Jonah.

Directions for study: Analyze the Book of Nahum.

Lesson XX

The Prophecy of Hosea.

GENERAL TOPICS:

1. The Prophet's painful experience.
2. God's dealing with Israel.
3. The sin against love.

SPECIAL TOPIC: Prophetic Symbolism.

Directions for study: Collect as many instances as you can of Prophetic Symbols.

Lesson XXI

A study of Isaiah, Chapters I to XII.

GENERAL TOPICS:

1. The career of Isaiah.
2. The message of Isaiah.
3. Isaiah and Ahaz.

SPECIAL TOPIC: The Immanuel Prophecies.

Directions for study: Try to gather from the above passages a conception of Isaiah's personality.

Lesson XXII

The Life of Christ with special reference to Prophecy.

General Topics:

1. The Messianic Hope in the New Testament.
2. The promise and its fulfilment.
3. The Kingdom of God.

Special Topic: Christ's Sonship to David.

Directions for study: Review the Messianic passages with the special idea in mind of their formative influence on the minds of the Hebrew people.

Lesson XXIII

The Miracles of Christ.

General Topics:

1. Analysis of the miracles with special reference to the setting.
2. The evidential value of the miracles.
3. Relation of miracles and teaching.

Special Topic: Miracles and Law.

Directions for study: Make a list of the miracles and place them in the outline of Christ's life.

Lesson XXIV

The Teaching of Christ.

General Topics:

1. Christ's method as a teacher.
2. Leading characteristics of the teaching.
3. The mind of Christ.

Special Topic: The Parables of Christ.

Directions for study: Make a list of the parables and relate them to the history as in the case of the miracles.

Lesson XXV

The Teaching of Christ and the Teaching of the Apostles.

General Topics:

1. The teaching of Christ and the Old Testament.
2. Points of connection between the teaching of Christ and that of the Apostles.
3. Unity of the New Testament.

Special Topic: The Atonement.

Directions for study: Compare the Sermon on the Mount and the Epistle of James.

Lesson XXVI

The Nature and Authority of the Bible.

General Topics:

1. The leading characteristics of the Bible.
2. The Bible and the "Word of God."
3. The unity of the Bible.

Special Topic: The Doctrine of Creation.

Directions for study: Review notes taken for suggestions on the topic of this lesson and prepare questions.

I. The Use of Books in Bible Study

The following brief bibliography has been prepared to enforce and emphasize the contention so often urged in the text, that the student should proceed with the fixed intention of dealing with the Bible at first hand and for himself. The same principle should be followed in the choice and use of books other than the Bible. We should get as close as possible to the original sources and choose for study use the most authoritative, solid and comprehensive book or books in each department. The mastery of the books suggested below will be discovered to be a scholarly task of no mean distinction and the right use of them will not detract from one's power to do original work. The list is made up for those who are willing to do hard work and ask nothing

more from books than stimulus, guidance and aid in the use of their own powers.

A. Bible Texts. (1) "The Cross-Reference Bible" (T. Nelson & Sons, N. Y.). This edition is recommended as one of the best general instruments for the Bible student not so much for its critical and introductory work which is very uneven in quality but for the following features; (a) a clear, pleasant, accurate text of the American standard version; (b) a list of textual variations; (c) a condensed tabulation of interpretive opinion on important passages; (d) a careful and practical system of cross-references; (e) a topical analysis which is at once logical and easily used.

(2) For the authorized version "Wilmore's Analytical Reference Bible" (H. F. Giere, N. Y., 1907), containing the time-honored Hitchcock's Analysis, and Cruden's Concordance may be used with profit.

(3) For the careful literary study of the text, Moulton's "Modern Readers' Bible" (The Macmillan Co., N. Y., 1901) is indispensable.

B. Concordances. Concordances are of two types; (1) verbal, that is, lists of Scripture references by key words alphabetically arranged and (2) analytical. Because of the fact that it gives the Hebrew and Greek equivalents of the English words (e. g., under the verb "answer," seven Hebrew and four Greek words are treated). "Young's Analytical Concordance" (Edinburgh, 1880) is one of the most useful. A work along the same line on the basis of the Revised Version is imperatively needed.

C. Apocryphal Texts. Every student should have a copy of the Old Testament Apocrypha and the so-called Pseudepigraphia. A good working edition is that contained in "Lange's Commentary" (Scribners, 1901). In this work the Apocryphal books are translated and accompanied with full critical notes.

The Pseudepigraphia are described in the Appendix. The volume also contains a fine historical discussion of the Persian and Greek periods of Jewish history. The student who desires closer acquaintance with the more important Pseudepigraphia may consult the texts listed by Professor Riggs, "History of Jewish People During Maccabean and Roman Periods," Appendix VI.

D. Josephus. This Jewish historian is practically our only authority for the Herodian Epoch and for much beside. The best edition is Shilleto's (London, 1889–90). Any of the numberless reprints of Whiston's translation and notes will do.

E. Commentaries. The legitimate uses of a commentary are three: (a) to aid in understanding difficult points in the text; (b) to get the situation and historical background of a book; (c) to obtain general and comprehensive views of a book. I shall mention by name three commentaries for the purpose of indicating types: (1) For students sufficiently advanced to use critical methods without slavishly adhering to another's results, "The International Critical Commentary" is indispensable; (2) For students less advanced, "The Cambridge Bible for Schools and Colleges" is particularly valuable; (3) For purposes of summary and review, "The Expositor's Bible Series" occupies the first place. No entire series (including the above) is to be recommended. The volumes vary in value widely. It is safe to say that commentaries should be consulted only after persistent independent work upon the Bible itself. The most valuable feature in any commentary is the apparatus which it provides the discriminating student. He should beware of accepting slavishly any man's private opinion. He should scrutinize closely the facts and the grounds of all opinions and judge for himself. The prevalent commen-

tary habit is fatal to independence of judgment and even to the workmanlike temper.

F. Bible Dictionaries. Here again one would like to pause and disclaim any intention of endorsing the views of dictionary writers, *en masse.* In a Bible dictionary one looks for comprehensive and objective statements of illustrative facts—not private opinions. So far as critical views are concerned two statements are to be made: (a) Most students have a vast deal of private work of an elementary nature to do before they have a right even to read critical discussions, to say nothing of adopting views of their own; (b) The logical method of procedure is to study thoroughly the Bible as it is before attempting to deal with the source problem. At all times the student should have the means whereby to obtain views on both sides of disputed questions. Method should always be distinguished from results.

(a) The "Hastings Dictionary of the Bible" (Scribners) in two separate publications, in five volumes and also in one, furnishes the greatest amount of available material. In connection with these, the one-volume dictionary by Prof. John D. Davis should constantly be consulted. The "Hastings Dictionary of Christ and the Gospels" is particularly valuable.

G. Histories:

1. General Histories:
   (a) "History for Ready Reference" (Larned, published in five volumes by C. A. Nichols Co., Philadelphia, 1895). This work is in alphabetical or cyclopædic form.
   (b) "A Short History of Ancient Peoples" (R. Souttar, Hodder and Stoughton,

1903). This book is for continuous reading and is arranged according to nationalities and chronologically.

2. Histories of Egypt:
   (a) "A History of Egypt" by Professor Breasted (Scribners, 1905). A monumental work based upon the original sources.
   (b) A shorter history by the same author forms one of the "Scribner's Series for Bible Students."
3. Histories of Assyria and Babylonia:
   (a) "History of Assyria and Babylonia" R. W. Rogers (2 vols., Eaton and Mains, 1901).
   (b) "A History of the Babylonians and Assyrians," 1 vol., Professor Goodspeed in Series for Bible Students.
4. History of Persia—see "Book of Twelve Prophets" ("Expositor's Bible Series") Vol. II, Ch. xv for literature and discussion.
5. Histories of Greece:
   (a) "History of Greece" by George Grote (12 vols., reprint from London edition by Harper and Brothers, New York.) This history covers from early times to the end of the generation contemporary with Alexander the Great.
   (b) "Greek Life and Thought from Death of Alexander to Roman Conquest," by J. P. Mahaffy (Macmillan, 1896).
   (c) "History of Greece," by Victor Duruy (Imperial edition, 8 vols., Estes and Lauriat, Boston, 1892). This vivid and inspiring work covers the entire history as two works mentioned above.

6. History of Rome:
   (a) "History of Rome," by Theodor Mommsen (5 vols., Scribners, 1903). This work covers the history of Rome from early times to the establishment of the Empire.
   (b) "Roman Provinces," by same author (2 vols.). These volumes cover the Imperial period and deal with the Roman occupation of Palestine.
7. History of Israel and the Nations: "History, Prophecy and the Monuments," by J. F. McCurdy (3 vols., Macmillan 1898, later edition in one volume).
8. "History of Jewish People in the Time of Jesus Christ," by Emil Schürer (5 vols., Scribners). This exhaustive source book, an entire library in itself, overlaps the histories of Greece and Rome mentioned above (Schürer begins with Antiochus Epiphanes) and treats the history, archæology and literature of the Jewish people for the entire period.
9. History and the Land of Palestine:
   (a) "Historical Geography of the Holy Land," by George Adam Smith (1 vol., A. C. Armstrong and Son, 6th ed., 1899).
   (b) "The Holy Land" by Fullylove and Kelman (A. & C. Black, London).

For the relationship between the land and its history the former book is and is likely to remain the best. It may be supplemented by the author's two volumes on Jerusalem. The second book (b) is mentioned for its vivid portrayal of present day Palestine and for the light thrown upon the past by the conditions of to-day.

It should be clearly understood that, with a few

exceptions, the books mentioned above are not intended nor fitted for easy continuous reading. They are primarily *source-books*, books of reference, store houses of facts. For purposes of review and continuous reading for general impressions, briefer, more succinct, more easily readable books should be obtained. The following are suggested as examples:

(1) In the "Historical Series for Bible Students" (edited by Kent, published by Scribners) the successive periods of Hebrew History are treated in single volumes, with special reference to the external relationships of Israel and the nations.

(2) "History of Greece" one volume, Myers; published by Ginn & Co.

(3) "History of Rome," one volume, Botsford; Macmillan & Co.

(4) Land of Israel, single volume treatises:
- (a) Prof. Robert Laird Stewart. Revell & Co.
- (b) Prof. Kent: "Biblical Geography and History." Scribners.
- (c) Stapfer: "Palestine in the Time of Christ." Armstrongs.
- (d) Edersheim: "Life and Times of Jesus the Messiah," abridged edition, one volume. Longmans, Green & Co.

This is a list of working tools—by way of indispensable instruments of Bible study for one who is not called upon to deal with the original languages. In the proper use of them no man need be ashamed.

J. Word-study—A Hint as to the Proper Use of a Concordance

From the view-point of one who aims at a personal mastery of the biblical material, the use of a concordance simply to find passages should be looked upon as a stepping-stone to better things. To know

the Bible thoroughly is to know its component parts in relationship to each other and to the whole. But, even for a mature and able student, a concordance has its uses, by way of saving time from the detailed labor of collection. At any rate, beginners should know how to use the concordance effectively. To relate this note to the discussion in the text we may consider briefly the word "holiness."

A glance at "Young's Concordance" under Holiness, Holy, etc., reveals the fact that the division of topics and arrangement of passages is very much the same as in the well-known Hebrew and Greek Lexicons, illustrated above (see pp. 162-163). The particular point of the inquiry should always be kept in mind. In this case the stress of the search should be to present the material which illustrates the unique biblical meaning given to a widely used word having a common etymological significance. As elsewhere intimated the context in certain biblical passages indicates where the Bible rises above the general etymological level into a region of meanings peculiar to itself. In Exodus XIX, 5 and 6 (Young, *sub* "holy" 2) we come upon the first definite clue which we are seeking. The passage says: "Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then shall ye be mine own possession from among all peoples; for all the earth is mine; and ye shall be unto me a kingdom of priests and a *holy* nation." Etymologically this term simply means—a nation separate, in the same sense in which every person or thing dedicated to deity is separate, to Jehovah. But since this separateness is conditioned upon obedience to Jehovah's voice of command we are given as a part of the immediate context (Ch. XX) the Decalogue or Ten Commandments. This fundamental law is the *moral content of the covenant relationship* and the explication of the term

"holy." In this one passage by a single leap we escape from the bonds of etymological uniformity into the true atmosphere of biblical teaching as to holiness. In Leviticus (Ch. xx) this same experience is repeated. The context is partly ritualistic but the underlying symbolism of the ritual is unfolded in terms of the organic covenant law that is the Decalogue applied to specific acts (vs. 2, 9, 10, etc.). No one could possibly be unaware that "Sanctify yourselves, therefore, and be ye holy; for I am Jehovah your God," has a positive moral meaning as well as a natural and primitive religious significance. Israel's religion was moralized to the very core by this moral unfolding and application of the term "holy" (cf. Numbers xv, 37–40). It is quite evident that after the clear leading of these passages, the rest of our way is comparatively simple. Wherever one finds in the Bible, "holy" or its cognates whether in the Old Testament or the New, whether in the Psalms or Wisdom Literature or Gospels the meaning is everywhere fundamentally the same. God as God only is holy in the absolute sense, for He alone possesses the perfection of moral being. They who belong to God by self-dedication belong to Himself also in moral likeness for they share His life. The author of Proverbs (ix, 10) says, "Knowledge of the Holy One is understanding," and the author of Hebrews (xii, 10) says that God disciplines us "that we may be partakers of His holiness," and both of them mean the same thing. It will be seen from this brief treatment of a single word that by using *great words* and studying them in their context the organizing ideas of the Bible in their historic connections and progressive unfolding are accessible. But, to repeat, texts are not to be collected aimlessly nor to be interpreted apart from their setting. This is to "darken counsel by words without knowledge."

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